

against your brethren: let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam.

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 And Bethsur, and Socho, and Odollam,

8 And Geth, and Maresa, and Ziph,

9 And Aduram, and Lachis, and Azecha,

10 Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11 And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

12 Moreover, in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over Juda and Benjamin.

13 And the priests and Levites, that were in all Israel, came to him out of all their seats,

14 Leaving their suburbs and their possessions, and passing over to Juda and Jerusalem, because Jeroboam and his sons had cast them off, from executing the priestly office to the Lord.

15 And he made to himself priests for the high places, and for the devils, and for the calves which he had made.

16 Moreover, out of all the tribes of Israel, whosoever gave their heart to seek the Lord, the God of Israel, came into Jerusalem to sacrifice their victims before the Lord, the God of their fathers.

17 And they strengthened the kingdom of Juda, and established Roboam, the son of Solomon, three years: for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth, the son of David: and Abihail, the daughter of Eliab, the son of Isai.

19 And they bore him sons, Jehus, and Somorias, and Zoom.

20 And after her he married Maacha, the daughter of Absalom, who bore him Abia, and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha, the daughter of Absalom, above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begot eight and twenty sons, and threescore daughters.

22 But he put at the head of them Abia, the son of

* A. M. 2022.

VER. 6. *Etam*, famous for fine waters and gardens, (Joseph. viii. 2,) about ten miles from Jerusalem, on the road to Hebron. It was fortified against the roads of Simeon and Dan. C.

VER. 14. *Off.* This was done at different times; so that almost all the Levites took refuge in the dominions of Juda. Yet some prevaricated. Ezechiel (xlii. 12) only exempts the family of Sadoc. C.—The rest set before us a noble example to endure temporal loss, rather than to neglect the practice of religion, or to conform to a false one. W.

VER. 15. *Devils.* Heb. "goats." C.—Sept. express this by two names, "for the idols, and for the fools." H.

VER. 17. *They*, the pious refugees. T. Chap. xv. 9.—*Solomon*, while virtuous. —*Only* is not expressed in Heb. or Sept., but it is sufficiently implied.

VER. 18. *Daughter.* Heb. *ben*, "the son." But *both*, "daughter," (H.) occurs properly in some MSS. as in the ancient versions.

VER. 20. *Daughter*, or grand-daughter, by Thamar. 3 Kings xv. 2. C.

VER. 22. *Head.* Sept. "prince." H.—Grotius maintains that Abia was the eldest. But all others are of a contrary opinion, and believe that Roboam derogated from the law, (Deut. xxi. 16. C.) as David had done, unless it was left to

Maacha, to be the chief ruler over all his brethren: for he meant to make him king,

23 Because he was wiser and mightier than all his sons, and in all the countries of Juda, and of Benjamin, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

CHAP. XII.

Roboam, for his sins, is delivered up into the hands of the king of Egypt: who carrieth away all the treasures of the temple.

AND *when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

2 And in the fifth year^b of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem (because they had sinned against the Lord)

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; to wit, Lybians, and Troglodites, and Ethiopians.

4 And he took the strongest cities in Juda, and came to Jerusalem.

5 And Semeias, the prophet, came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac.

6 And the princes of Israel, and the king, being in a consternation, said: The Lord is just.

7 And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

8 But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

9 So Sesac, king of Egypt, departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house, and he took all with him, and the golden shields that Solomon had made,

10 Instead of which the king made brazen ones, and delivered them to the captains of the shield-bearers, who guarded the entrance of the palace.

11 And when the king entered into the house of the Lord, the shield-bearers came and took them, and brought them back again to their armoury.

^b A. M. 2033, A. C. 971. 3 Kings xiv. 25.

the option of the king to appoint whom he pleased for his successor. H.—*Means* Prot. supply, "he thought," which is found in the Sept.

VER. 23. *Because.* Sept. "And he was magnified above . . and he gave them (cities, *avraig*) abundance," &c. This may be all understood of Abia. But Heb. rather speaks of his father: "And he acted wisely, and dispersed all his other children, throughout the countries of Juda." T.

CHAP. XII. VER. 1. *Israel*, in his dominions. The kingdom of Jeroboam had long before apostatized, though there were still many true servants of God who would not bend the knee before Baal, ver. 12. H.

VER. 3. *Troglodites*, who dwell in caverns, near the Red Sea. Pliny (v. 8. and vi. 29) speaks of the city Suca, which in Heb. means a tent, as here we read *sociim*, (H.) "dwelling in tents;" which some explain of the Arabs, who are called *Scenites*, on the same account. T.

VER. 7. *A little help.* I will not suffer them to be quite destroyed. Heb. also signifies, "shortly." C.—*Fall*, (*stillabit.*) like drops of water, even to the last. H.

VER. 10. *Bearers.* Heb. "runners," as the guards attended the king on foot

12 But yet, because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works.

13 *King Roboam, therefore, was strengthened in Jerusalem, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there: and the name of his mother was Naama, an Ammonitess.

14 But he did evil, and did not prepare his heart to seek the Lord.

15 Now the acts of Roboam, first and last, are written in the books of Semeias, the prophet, and of Addo, the seer, and diligently recorded: and there was war between Roboam and Jeroboam, all their days.

16 And Roboam slept with his fathers, and was buried in the city of David. And Abia, his son, reigned in his stead.

CHAP. XIII.

Abia's reign: his victory over Jeroboam.

IN^b the eighteenth year of king Jeroboam, Abia reigned over Juda.

2 Three years he reigned in Jerusalem, and his mother's name was Michaia, the daughter of Uriel, of Gabaa: and there was war between Abia and Jeroboam.

3 *And when Abia had begun battle, and had with him four hundred thousand most valiant and chosen men: Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen, and most valiant for war.

4 And Abia stood upon Mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel:

5 Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons, by a covenant of salt?

6 And Jeroboam, the son of Nabat, the servant of

Solomon, the son of David, rose up: *and rebelled against his lord.

7 And there were gathered to him vain men, and children of Belial: and they prevailed against Roboam, the son of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not resist them.

8 And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

9 *And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods.

10 But the Lord is our God, whom we forsake not; and the priests, who minister to the Lord, are the sons of Aaron, and the Levites are in their order.

11 And they offer holocausts to the Lord every day, morning and evening, and incense, made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord, our God, whom you have forsaken.

12 Therefore, God is the leader in our army, and his priests, who sound with trumpets, and resound against you: O children of Israel, fight not against the Lord, the God of your fathers, for it is not good for you.

13 While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army.

14 And when Juda looked back, they saw the battle coming upon them, both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets.

15 And all the men of Juda shouted: and behold when

* 3 Kings xiv. 21.—b A. M. 8046, A. C. 938. 3 Kings xv. 2.

* 3 Kings xv. 7. A. M. 8047.—d 3 Kings xi. 26.—3 Kings xii. 31.

VER. 12. *For even.* Prot. "and also in Judah things went well" (H.); or, "he spoke good words even to Juda." C.—Sept. "for even in Juda there were good words, and in all pleasing." Words are often put for works. H.—The Lord regarded the fidelity of some, and the humility of the princes. C.—This advantage was derived from tribulation, that the king entered into himself, at least for a time (H.); but he was not constant. Ver. 14. After the scourge was withdrawn he presently relapsed.

CHAP. XIII. VER. 2. *Michaia*, alias *Maacha*. Her father had also two names; viz. Absalom or Abessalom, and Uriel. Ch.—Many had two names. T.—*Of Gabaa*, may refer to the women.

VER. 3. *War.* The author of the new edition of S. Jerom mentions two MSS., and there are several printed editions, which reduce these numbers to one half. Castilio adopts this correction, asserting that the Greek and Josephus are on his side, which is not true. C.—We must however observe, that there is some doubt with respect to Josephus, (H.) as some of the oldest Latin editions acknowledge the smaller numbers; and Vignoles (i. 29) conjectures that the Greek copies did the same formerly, since Aborbanel "accuses Josephus of having made Jeroboam's loss no more than 50,000, contrary to the Hebrew text." Ver. 17. This learned author is of opinion that the Jews sometimes expressed their numbers by figures, (Kennicott,) analogous to those which the later Arabs borrowed from the Indians; though, in more ancient times, the letters of the alphabet had been used. Both customs seem to have prevailed (Erpenius); and this may account for many variations, as the omission of a single cipher, resembling our period (.), might easily occasion much confusion. Kennicott (Diss. 1, and 2) seems to suspect that the ancient versions have been made to agree with the corrupted Heb. no less than Josephus; and that many of the large numbers, recorded in Scripture, (which might countenance what we here read,) are incorrect. See chap. xvii. 13, 19, and xiv. 8, comp. with xvi. 1; and xxv. 6, comp. with 4 Kings xxi. 7. It is certain (H.) many Latin MSS. confirm the edition of Sixtus V.,

which has the smaller numbers; and this is the case with most of the older MSS. and editions. How S. Jerom expressed it we cannot easily determine. The editor of his works has been guided chiefly by the Memmian canon. See 2 Kings xv. 7. Lyran quotes S. Jerom as reading 50,000 (ver. 7); and it is so expressed in the Paris editions of 1534 and (H.) 1546, of the Heb. questions on Paral. But Erasmus doubts whether this be the genuine work of S. Jerom, (Ken.) or in the state in which he left it. If we consult the more ancient MSS. and editions prior to that of Clement VIII., we shall allow that they are more favourable to the smaller numbers on this occasion; and are more likely to exhibit the pure version of the holy doctor, (H.) as the later editions have had "the Heb. fountain" also in view. Kennicott.

VER. 4. *Semeron*, on which Samaria was afterwards built. Heb. reads, "Mount Zamaraim."

VER. 5. *A covenant of salt.* That is, a firm and perpetual covenant. See Num. xviii. 19. Ch. W.—It seemed this covenant was to be inviolable; and it had its effect, notwithstanding the crimes of many of the kings. The Arabs still regard the partaking of bread and salt as the most sacred covenant. C.—Abia speaks with much prudence, and with an air of piety, though his heart was corrupt. 3 Kings xv. 3.

VER. 7. *Vain.* The same term is used as in Matt. v. 22. C.—*Robam*, "stupid man." H.—Sept. "pestiferous." Syr. "impious." Sept. "he was a youth, and timid." H.—Abia speaks of his father with little respect, and seems to have forgotten that he had laid down his arms in obedience to God's order. C.

VER. 8. *And golden.* These idols will enervate and render your great numbers useless. H.—We have a just cause and religion on our side. C.

VER. 9. *Rams.* These were sacrificed by the false priests, who acted in a very different manner from those of the Lord. Lev viii. and ix. C.

VER. 15. *Terrified.* Sept. "struck." God caused the victory to declare in favour of those who were only half the number. H.

they shouted, God terrified Jeroboam, and all Israel, that stood against Abia and Juda.

16 And the children of Israel fled before Juda, and the Lord delivered them into their hand.

17 And Abia, and his people, slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

18 And the children of Israel were brought down, at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord, the God of their fathers.

19 And Abia pursued after Jeroboam, and took cities from him; Bethel, and her daughters, and Jesana, with her daughters, Ephron also, and her daughters.

20 And Jeroboam was not able to resist any more, in the days of Abia: and the Lord struck him, and he died.

21 But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

22 And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo, the prophet.

CHAP. XIV.

The reign of Asa: his victory over the Ethiopians.

AND Abia slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead; in his days, the land was quiet ten years.

2 And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places;

3 And broke the statues, and cut down the groves.

4 And he commanded Juda to seek the Lord, the God of their fathers, and to do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

6 He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace.

* A. M. 3049, A. C. 955. 3 Kings xv. 8.—b A. M. 3053, A. C. 941.

VER. 17. *Five.* Some Latin editions have 50,000, (C.) which number is found in some MSS. of Epiphanius. Hudson's Josephus.—Hentenius has the same, and only remarks five MSS. which had the greater number. See ver. 3. H.—We do not read of such a slaughter in any one battle. But Israel made no resistance, and God assisted the four hundred thousand. M.—*Valiant.* Prot. "chosen." See chap. xiv. 13. H.—So many were either slain or wounded. D.—Prot. intimate all were "slain." H.

VER. 19. *Bethel*, the head of the calf worship; though Abulensis thinks it was another city, otherwise it would not have been spared. The calf continued here till the reign of Jehu. 4 Kings x. 29. M.—*Jesana*; perhaps Senna, (Num. xxxiv. 4. C.) seven miles north of Jericho. Eus.—The versions read differently.

VER. 20. *Him.* Some think Abia, as Jeroboam survived him two years: but others, (C.) with greater probability, (D.) suppose that the latter is here specified, and that he fell a victim to the Divine wrath, as the prophet Abias had foretold. C.—Salien, A. 3081.

CHAP. XIV. VER. 1. *Years*, dating from the fifth; as in the fifteenth year of his reign Asa offered many victims, which had been taken from the enemy. Chap. xv. 10. C.

VER. 2. *God*, with respect to the external worship of the true God, (H.) though he had some faults. 3 Kings xv. 14.—*Places*, while he tolerated those which were intended for the service of the Lord, (C.) though illegally; and he even left the buildings erected by Solomon standing, (4 Kings xlii. 13. T.) thinking they might be no longer dangerous. Salien.

VER. 5. *Altars.* Heb. "high places, and the Chamanim," or temples of the sun. Lev. xxvi. 30. C.—Prot. "images." H.—Asa was encouraged to perfect the work which he had begun by the exhortation of Azarias. Chap. xv. 8. C.

VER. 9. *Ethiopian.* Some think Zara was a successor of Sesac: and the

7 And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord, the God of our fathers, and he hath given us peace round about. So they built, and there was no hinderance in building.

8 And Asa had in his army men that bore shields and spears; of Juda, three hundred thousand; and of Benjamin, that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

9 And Zara, the Ethiopian, came out against them, with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

10 And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa:

11 And he called upon the Lord God, and said: "Lord, there is no difference with thee, whether thou help with few or with many: help us, O Lord, our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord, thou art our God, let not man prevail against thee.

12 And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled.

13 And Asa, and the people that were with him, pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

14 And they took all the cities round about Gerara for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

15 And they destroyed the sheep-cotes, and took an infinite multitude of cattle, and of camels: and returned to Jerusalem.

CHAP. XV.

The prophecy of Azarias. Asa's covenant with God. He deposeth his mother.

AND the Spirit of God came upon Azarias, the son of Oded,

* 1 Kings xiv. 6.—d A. M. 3063.

Rabbins say that he "restored the spoils which the latter had taken." Seder. 16.—*Three.* Some would read thirteen, as Anani takes notice of the great number of chariots. Chap. xvi. 8. Jun. Malvenda. C.—But surely the number here specified is sufficient. H.

VER. 10. *Meet him*, fearing lest he should lay waste his dominions, as Sesac had done. M.—*Sephata*, or Sephala, a great valley to the west of Maresa, (C.) which is a city of Juda. M.—Sept. have, "in the vale north of Maresa." H.

VER. 11. *Help.* Heb. "to help; whether with many, or with those who have no power." The same sentiment was expressed by Jonathas. 1 Kings xiv. 6. Those who have God with them are secure of victory. C.—*If God be with us, who is against us?*

VER. 13. *Gerara* was on the southern borders, twenty-three miles from Maresa. Eus. C.—The Ethiopians were pursued perhaps for many days. T.—*De struction.* Prot. "that they could not recover themselves." Heb. "there was no quarter given;" or, "so that none were left alive." C.—If this were the case, the number of the slain far exceeded that of Jeroboam's army. Chap. xlii. H.

VER. 15. *Destroyed.* Heb. "smote also the tents of cattle." Sept. "they cut in pieces the tents of cattle, the Amazons;" or, according to the Vat. copy, (H.) "the Alimazonians," as they seem to have read *aeli manim*, which may be well rendered, "the tents of the Mineans," a people of Arabia. Chap. xx. 1, and xxvi. 7, and Judg. x. 11. C.—If these nations came to punish Asa for banishing their foreign worship, (ver. 12,) as the Sieur de Folard thinks the sacred penman insinuates, (ver. 5,) we need not wonder that they met with such ill success, and that not one of them was spared, as God avenged his own cause. Ver. 12, 13. H.—We read of no cavalry here, though it is mentioned, chap. xvi. 8.

CHAP. XV. VER. 1. *Azarias* is called Oded in Heb. ver. 8. C.—But the was his son. H.—There was a high priest of the name of Azarias about the same time. M.

2 And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

3 And many days shall pass in Israel, without the true God, and without a priest a teacher, and without the law.

4 And when in their distress, they shall return to the Lord, the God of Israel, and shall seek him, they shall find him.

5 At that time, there shall be no peace to him that goeth out and cometh in, but terrors on every side, among all the inhabitants of the earth.

6 For nation shall fight against nation, and city against city; for the Lord will trouble them with all distress.

7 Do you, therefore, take courage, and let not your hands be weakened: for there shall be a reward for your work.

8 And when Asa had heard the words, and the prophecy of Azarias, the son of Oded, the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of Mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

9 And he gathered together all Juda and Benjamin, and the strangers with them, of Ephraim, and Manasses, and Simeon: for many were come over to him out of Israel, seeing that the Lord, his God, was with him.

10 And when they were come to Jerusalem, in the third month, in the fifteenth year of the reign of Asa,

11 They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

12 And he went in to confirm as usual the covenant, that they should seek the Lord, the God of their fathers, with all their heart, and with all their soul.

13 And if any one, said he, seek not the Lord, the God of Israel, let him die, whether little or great, man or woman.

VER. 2. *With him.* He will continue thus to protect you, if you prove faithful. The Pelagians hence inferred, that man was to prepare his own heart for the reception of grace. But the text only speaks of external aid; and though it were understood of internal grace, (C.) we may merit an increase of grace, by a faithful co-operation (W.) with that with which God has presented us. E. C.

VER. 3. *Shall pass,* is not found in Heb., &c., and many supply "had been." D.—The Jews, and some interpreters, would explain all this of what had passed already (C.); and this is the idea of the Prot. "Now, for a long season, Israel hath been without," &c. H.—But the conclusion convinces us that this is a prediction; (ver. 7.) *take courage.* You shall not be involved in these miseries. But its full completion includes the latter ages, particularly after the murder of the Master, (T.) and seems of the same nature as the prophecy of Osee, (iii. 4,) as our Saviour himself insinuates. Matt. xxiv. 6, 9, 13. C.

VER. 4. *And when.* Sept. "and he shall convert them to the Lord, . . and shall be found by them." H.—This will be verified in the last days. Rom. xi. 26. M.

VER. 5. *Cometh in,* in public or private transactions. See Lev. xxvi. 38.

VER. 6. *Nation,* both in the times of Baasa, who fought against Asa, and afterwards. For the same prophecy may be literally explained of more things than one. M.—*Distress.* Our Saviour says, *Then shall they deliver you up to be afflicted, &c. But he that shall persevere to the end, he shall be saved.*

VER. 8. *Azarias, the son,* is omitted in Heb. and the Vat. Sept., which reads Adad, (H.) but it is supplied in the other editions, and in the Syriac, (C.) as ver. 1. H.—*Taken:* we do not read on what occasion. Chap. xvii. 2. His father had seized upon Bethel, &c. Chap. xiii. 19. C.—Yet Asa waged war himself with the king of Israel.—*Dedicated.* Sept. "renewed," as the altar had been neglected, or injured by the continual fire (M.); or this was the extraordinary (H.) altar, which Solomon had used at the dedication of the temple. The multitude of Asa's victims required more than one. Ver. 11. C.

VER. 10. *Month,* Sivar or May, when the feast of Pentecost occurs. M

14 And they swore to the Lord, with a loud voice, with joyful shouting, and with sound of trumpet, and sound of cornets,

15 All that were in Juda with a curse: for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

16 Moreover, Maacha, the mother of king Asa, he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

17 But high places were left in Israel: nevertheless, the heart of Asa was perfect all his days.

18 And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels, of divers uses.

19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

CHAP. XVI.

Asa is reproved for seeking help from the Syrians: his last acts and death.

AND in the six and thirtieth year of his kingdom, Baasa, the king of Israel, came up against Juda, and built a wall about Rama, that no one might safely go out or come in, of the kingdom of Asa.

2 Then Asa brought out silver and gold, out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad, king of Syria, who dwelt in Damascus, saying:

3 There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa, king of Israel, and make him depart from me.

4 And when Benadad heard this, he sent the captains of his armies against the cities of Israel: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephtali.

5 And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

6 Then king Asa took all Juda, and they carried away

• A. M. 3064, A. C. 940.

VER. 11. *Spoils,* which they had sold, and now testified their gratitude. T.—*Rams.* Prot. "sheep."

VER. 12. *He went.* Heb. and Sept. "They proceeded, according to the covenant, to seek." H.—They swore upon the altar, or passed between the divided victims. Gen. xv. 9, 17. C.—This solemn act was usual, and more necessary in times of trouble. M.

VER. 15. *Curse.* Heb. "oath." M.—Sept. "all Juda rejoiced on account of the oath." H.

VER. 16. *Mother,* or grandmother. C.—There were perhaps two of the name, and Abia had married one as well as Roboam. M.—*Deposed,* &c. Heb. "from being queen." Sept. "he removed Maacha, . . that she should not minister to Astarte; and he cut the idol in pieces, and burnt it," &c. H.—Syr. "because she had celebrated a feast to idols." But it seems she had set up a statue, which Asa burnt. See 3 Kings xv. 13. C.

VER. 17. *Israel,* to the honour only of the true God. Chap. xiv. 2, and 3 Kings xv. 14. H.—*Perfect,* with respect to the external worship, (T.) or hitherto, (H.) though he offended afterwards. Chap. xvi. 7, 12. T.

VER. 19. *Year.* Usher dates from the separation of the two kingdoms; and this year corresponds with the 15th of Asa. Ver. 10. See 3 Kings xv. 16. C. Torniell, A. 3094.

CHAP. XVI. VER. 1. *Six and thirtieth year of his kingdom.* That is, of the kingdom of Juda, taking the date of it from the beginning of the reign of Roboam. Ch.—It was the 16th of Asa. We read that Baasa died in the 26th year of Asa. 3 Kings xvi. 8. How then could he fight with him in the 36th? T.—*Rama* was on an eminence, and commanded the pass below.

VER. 3. *There is.* Heb. is indeterminate: "a league," &c. Sept. "Make a league . . behold I have sent thee gold and silver. Come and drive away from me Baasa, king," &c.—*That.* Prot. "go, break thy league." H.—Asa induces the king of Damascus to act perfidiously. C.

from Rama, the stones, and the timber that Baasa had prepared for the building: and he built with them Gabaa and Maspha.

7 At that time Hanani, the prophet, came to Asa, king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord, thy God, therefore hath the army of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians, and the Lybians, much more numerous in chariots, and horsemen, and an exceedingly great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand?

9 For the eyes of the Lord behold all the earth, and gave strength to those who with a perfect heart trust in him. Wherefore, thou hast done foolishly; and for this cause, from this time wars shall arise against thee.

10 And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time.

11 But the works of Asa, the first and last, are written in the Book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

13 And he slept with his fathers: and he died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed, full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

CHAP. XVII.

Josaphat's reign. his care for the instruction of his people: his numerous forces.

AND Josaphat, his son, reigned in his stead, and grew strong against Israel.

^a Supra, xiv. 9.—^b A. M. 3087, A. C. 917.—^c A. M. 3090.

VER. 7. *Syria.* It seems more natural to read Israel. C.—But we must remember that Benadad was an ally of Israel; and if he had not been bribed, he would have come to the assistance of Baasa, (H.) and thus both might have fallen a prey to Asa, as the much greater forces of Zara had done. T.

VER. 9. *Behold.* Prot. "run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." Sept. "to show power in every heart full, or perfect, in his regard." H.—Asa fell on this occasion through human frailty, but rose again by repentance.—*These*, as they were till the death of Baasa. 3 Kings xv. 32.

VER. 10. *Prison.* Lit. "in bonds," (*nervum*,) made of leather thongs or nerves, (H.) or of iron, to confine either the neck or the feet. Isidor. Orig. v. ult.—Heb. "the house of disturbance." Sept. &c. "prison." Some explain it (C.) of the stocks to enclose the neck. Vatable.—*Time*, either because they expressed the same sentiments as the prophet, (C.) or because they disapproved of his imprisonment. T.—Sept. "Asa made havoc among the people," &c. H.

VER. 12. *Most*, &c. Heb. "till his disease got upwards," (C.) to the head (T.) and heart, (H.) when the gout generally proves fatal. A. Lapid.—*Rather*. Heb. and Sept. simply, "physicians." H.—Yet it was not the having recourse to them, with some degree of confidence, that is here reprehended, but the placing too much trust in men, (C.) and too little in God, the sovereign arbiter of life and death. H.

VER. 14. *Sepulchre.* Heb. "sepulchres," as there were many separate apartments in the same cavern. C.—Asa had prepared one cell, as David and Solomon had done. M. T.—Joram was deprived of this honour. Chap. xxi. 19. C.—Sanctius adduces many examples to prove that the spices were burnt only near the body (T.); and the Hebrews generally preferred to inter the corpse. *Corpora condere quam cremare è more Egyptio.* Tacit. Hist. v.

CHAP. XVII. VER. 1. *Israel.* In consequence of the civil broils which ensued after the death of Baasa. The two kingdoms had been nearly equal.

VER. 2. *Numbers*, who were kept on foot; probably as in the days of David.

2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda and in the cities of Ephraim, which Asa, his father, had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David, his father: and trusted not in Baalim,

4 But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

6 And when his heart had taken courage for the ways of the Lord, he took away also the high places, and the groves, out of Juda.

7 And in the third year of his reign, he sent of his princes Benbail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

8 And with them the Levites, Semeias, and Nathanas, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama, and Joram, priests.

9 And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

11 The Philistines also brought presents to Josaphat, and tribute in silver; and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he-goats.

12 And Josaphat grew, and became exceedingly great: and he built in Juda houses like towers, and walled cities.

13 And he prepared many works in the cities of Juda, and he had warriors, and valiant men, in Jerusalem.

14 Of whom this is the number of the houses, and families, of every one: in Juda captains of the army;

^a A. M. 3090, A. C. 914.—^b A. M. 3092, A. C. 912.

VER. 3. *First.* Before his fall: some copies add, "and last," (La Haye,) as the Gothic MS. used by Mariana does, agreeably to the Scripture style. D.—David began and ended well. H.

VER. 6. *When.* Heb. "And his heart was elevated in the ways of the Lord." He was endued with courage to undertake the great work of banishing all abuses out of his dominions, seeing that the people were well affected, and the Lord urged him forward. H.—He trusted not so much to his great army or riches, as to a good conscience, (T.) which made him fear no difficulties (1 John iii. 21); doubting not but God would grant him success, as he endeavoured to keep his laws. C.—*Groves of idols*, (M.) though he tolerated the high places, which had been consecrated to God. Chap. xx. 33, and 3 Kings xxii. 43. H.

VER. 7. *Princes.* Political, (T.) to see that all paid attention to the proper teachers (Mal. ii. 7. C.); and thus to partake in that good work. M.

VER. 9. *Book.* The Pentateuch, or its abridgment, the book of Deuteronomy, (M.) which they read and explained. C.—*People.* It was not sufficient to destroy idolatry, (M.) unless the people were taught how to serve the true God. H.

VER. 11. *Philistines.* Though they had been reduced by David, they had sometimes proved remiss in the payment of tribute.—*Arabians*, who lived near the Ethiopians, and the Dead Sea. Chap. xxi. 19. They had been subdued by Solomon, (3 Kings x. 15,) and were rich in cattle. Exod. xxvii. 21. The name is not so comprehensive as we generally make it. C.

VER. 12. *Houses.* Prot. "castles." Heb. *birniuth*. *Birah* is properly a Chal. word, and is added after *susan*, to imply that it was a royal castle, (C.) or palace. H. 2 Esd. i. 1.—Sept. often use *baris* in the same sense. C.—It became a provincial word in Palestine for a place shut up on all sides and built like a tower. S. Jer. ad Princep. C.

VER. 14. *Ednas* was the chief of the five generals, who had under their command 1,160,000, (C.) besides the garrison soldiers. Ver. 19. H.—So great power and riches had not been seen in Juda since the days of Solomon. C.—They were

Ednas, the chief, and with him three hundred thousand most valiant men.

15 After him Johanan, the captain, and with him two hundred and eighty thousand.

16 And after him was Amasias, the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

17 After him was Eliada, valiant in battle, and with him two hundred thousand armed with bow and shield.

18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

19 All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

CHAP. XVIII.

Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

NOW Josaphat was rich and very glorious, and was joined by affinity to Achab.

2 And he went down to him after some years, * to Samaria: and Achab, at his coming, killed sheep and oxen in abundance, for him and the people that came with him: and he persuaded him to go up to Ramoth-Galaad.

3 And Achab, king of Israel, said to Josaphat, king of Juda: Come with me to Ramoth-Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord.

5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth-Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand.

6 And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas, the son of Jemla. And Josaphat said: Speak not thus, O king.

8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas, the son of Jemla.

9 Now the king of Israel, and Josaphat, king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

10 And Sedecias, the son of Chanaana, made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, and thou shalt destroy it.

11 And all the prophets prophesied in like manner, and said: Go up to Ramoth-Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

* A. M. 3107, A. C. 997.

not all on duty at the same time, but were able to bear arms (M.) when called out

VER. 16. *Consecrated.* Heb. "a volunteer of the Lord," (H.) serving at his own expense, (T.) or with remarkable zeal. C.

VER. 19. *King,* at different times. Sept. "waiting upon" him, (H.) like the companies which David had appointed, (C.) but far more numerous. H.—The dominions of Juda were now pretty extensive, and well cultivated. The population must have amounted to near six millions, for whose support recourse must have been had to commerce. C.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee, therefore, let not thy word disagree with them, and speak thou also good success.

13 And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king: and the king said to him: Micheas, shall we go to Ramoth-Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left.

19 And the Lord said: Who shall deceive Achab, king of Israel, that he may go up and fall in Ramoth-Galaad? And when one spoke in this manner, and another otherwise:

20 There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him?

21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

22 Now, therefore, behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Which way went the spirit of the Lord from me, to speak to thee?

24 And Micheas said: Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amon, the governor of the city, and to Joas, the son of Amelech.

26 And say: Thus saith the king: Put this man in prison, and give him bread, and water in a small quantity, till I return in peace.

27 And Micheas said: If thou return in peace, the

CHAP. XVIII. VER. 1. *Affinity,* taking Achab's daughter for his son's wife. T. Chap. xxi. 6; 3 Kings xxii.

VER. 3. *War.* Josaphat was too complaisant. He was rebuked by the son of Hanani, as Asa had been by his father (chap. xvi. 7); and, not long after, Eliezer reproached him for joining in alliance with Ochozias, Chap. xx. C.—He acted without an ill intention, and was more easily pardoned. W.

VER. 14. *Hands.* He ironically (C.) alludes to the declarations of the false prophets. H.

VER. 21. *So.* The Lord permits evil, but he does not approve of it. C.

Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only.

31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him, to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

32 For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

33 And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot-man: Turn thy hand, and carry me out of the battle, for I am wounded.

34 And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

CHAP. XIX.

Josaphat's charge to the judges and to the Levites.

AND^a Josaphat, king of Juda, returned to his house in peace to Jerusalem.

2 And Jehu, the son of Hanani, the seer, met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

3 But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord, the God of thy fathers.

4 And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to Mount Ephraim, and brought them back to the Lord, the God of their fathers.

5 And he set judges of the land in all the fenced cities of Juda, in every place.

6 And charging the judges, he said: Take heed what

^a A. M. 3107.—^b Deut. x. 17; Wisd. vi. 8; Eccl. xxxv. 15; Acts x. 24; Rom. ii. 11;

VER. 25. *Amalech.* Sept. and Syr. "to Joas the commander, son of the king." H.

VER. 27. *People.* Mark what I say. The event will quickly prove whether I am a prophet or an impostor. H.

VER. 29. *Dress.* Prot. "disguised himself, and they went." See 3 Kings xli. 30.

VER. 31. *Turned.* Heb. "moved them from him." They felt that he was under God's protection; and discovered that he was not the king of Israel. H.

CHAP. XIX. VER. 2. *Thou.* Sept. "O king Josaphat, if thou helpest the sinner; or, wilt thou befriend one hated by the Lord?" Prot. "shouldst thou . . . love them that hate the Lord?" H.—The Donatists hence inferred, that it was not lawful to converse with sinners. But S. Aug. (c. ep. Par. ii. 18) replied, that Josaphat was blamed for aiding Ahab in the contempt of the true prophet, and for going to battle conformably to the predictions of impostors. Both kings offended, but in a different degree. W.—We must also keep at as great a distance as possible from the notorious enemies of God, as their conversation is dangerous. T—Evil communications corrupt the best of manners. See Psal. cxxxviii., &c.

VER. 3. *Works.* Sept. "words." Prot. "things." H.—The merit of Josaphat screened him from punishment. T.—*Prepared.* Sept. "directed." M.—Syr. "disposed." Faith teaches that we can do no good of ourselves, but that we have free will to choose either good or evil.

you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

7 Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God,^b nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

9 And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

10 Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: show it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing, you shall not sin.

11 And Amarias, the priest, your high priest, shall be chief in the things which regard God: and Zabadias, the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters; take courage and do diligently, and the Lord will be with you in good things.

CHAP. XX.

The Ammonites, Moabites, and Syrians combine against Josaphat; he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat, with his men, gather the spoils. He reigneth in peace; but his navy perisheth, for his society with wicked Ochozias.

AFTER^c this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

3 And Josaphat being seized with fear, betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

Gal. ii. 6; Ephes. vi. 9; Colos. iii. 25; 1 Pet. i. 17.—^c A. M. 3108, A. C. 896.

VER. 4. *Ephraim.* This was the northern boundary, as Dan or Emath had been under David and Solomon. C.

VER. 8. *And the.* Heb. "of the Lord, and for disputes among the people among themselves, (H.) and they returned, (ver. 4,) or dwelt at Jerusalem." C.—Sept. "to judge the inhabitants of," &c. Josephus (ix. 1) says, "he returned." Syr. "And being returned . . . he exhorted."

VER. 10. *Cities.* He addresses the judges of the capital, to whom appeals might be made. C. M.—*Kindred,* with respect to inheritances and matrimonial cases. Heb. "blood," or murder, whether casual or wilful.

VER. 11. *Amarias,* (1 Par. vi. 11,) or rather Azarias, the father of Johanan. Ib. ver. 9.—*Office,* in civil matters. C.—Here is a plain distinction between the spiritual and temporal authority instituted by God. Deut. xvii.; Num. xxvii. W. T.

CHAP. XX. VER. 1. *Of the Ammonites,* people sprung from them. Those who explain the Psalm lxxxii. of this war, find many nations mentioned.

VER. 2. *Sea of Sodom,* (H.) or the Red Sea. D.—*Syria,* which comprised the country of Ammon. M.—*Adam and Arom,* (Syria. H.) have often been confounded. 4 Kings xvi. 6. C.—*Asasonthamar,* "the palm-tree cottage," (Bochart,) between Jericho and the Dead Sea.

VER. 3. *Juda.* The whole kingdom was concerned. Sometimes a fast was proclaimed for one city. 2 Kings xxi. 9: Jonas iii. 7. C.

VER. 4. Prot. "to ask help of." H.—*Cities.* Here we have an example of

5 And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court.

6 And said: O Lord God of our fathers, thou art God, in heaven, and rulest over all the kingdoms and nations; in thy hand is strength and power, and no one can resist thee.

7 Didst not thou, our God, kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before his house, in which thy name is called upon: and we will cry to thee, in our afflictions, and thou wilt hear, and save us.

10 *Now, therefore, behold the children of Ammon, and of Moab, and Mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not:

11 They do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us.

12 O our God, wilt not thou then judge them? as for us we have not strength enough to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

13 And all Juda stood before the Lord, with their little ones, and their wives, and their children.

14 And Jahaziel, the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite, of the sons of Asaph, was *there*, upon whom the Spirit of the Lord came in the midst of the multitude.

15 And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

16 To-morrow you shall go down against them: for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel.

17 It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be

you dismayed: to-morrow you shall go out against them, and the Lord will be with you.

18 Then Josaphat and Juda, and all the inhabitants of Jerusalem, fell flat on the ground before the Lord, and adored him.

19 And the Levites of the sons of Caath, and of the sons of Core, praised the Lord, the God of Israel, with a loud voice on high.

20 And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

21 And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: ^b Give glory to the Lord, for his mercy endureth for ever.

22 And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of Mount Seir, who were come out to fight against Juda, and they were slain.

23 For the children of Ammon, and of Moab, rose up against the inhabitants of Mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

24 And when Juda came to the watch-tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

25 Then Josaphat came, and all the people with him, to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves, insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great.

26 And on the fourth day they were assembled in the valley of Blessing: for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day.

27 And every man of Juda, and the inhabitants of Jerusalem, returned, and Josaphat, at their head, into

* Deut. ii. 1.

^b Psal. cxxxiv. 1.

a pilgrimage to a holy place, as God is more willing to hear the virtuous in one place than in another. Chap. vi. 7, &c. W.

VER. 5. *New court* of the priests. Why it is so called does not appear. C.

VER. 7. *All* is the greatest part. Heb. "drive out the inhabitants." H.

VER. 9. *Sword of*. Prot. "as the sword, judgment, or," &c. Sept. "the sword, judgment, death, famine." All these are sent in punishment of sin. H.—The sword of the enemy is a judgment of God. M.

VER. 12. *Judge and punish them*, as they fight against thee? C.—*Enough*. Yet we read that Josaphat had above a million soldiers; and he knew that his father had discomfited a greater army of Zarah with half the forces. He thus puts us in mind that no power can stand against God's will; and he endeavours, by humility, to obtain the protection of heaven. H.

VER. 13. *Children*. Even the little infants were deprived of the breasts on such emergencies, that their cries might be more affecting. H. Joel ii. 16; Judith iv. 8.—The pagans of Ninive even made the cattle also fast. Jonas iii. 7. C. & Amb. ser. 40. T.

VER. 16. *Sis*. Some translate "flowery ascent." C.—Prot. "the cliff of Ziz."

H.—If it had been Ziz, we might understand the desert of stony Arabia, where Ptolemy places the town of Ziza. C.—But we may recollect that the army was already advanced as far as Engaddi (ver. 2); so that it seems to have lain nearer to Jerusalem. H.—*Jeruel*, "the fear of God," which name was given to the place in consequence of the panic with which God struck the enemy. B. Jerom. M.

VER. 20. *Thecua*, two miles east of Bethlehem, on the road to Jeruel. Adrie. M.—*Believe*. Faith is the foundation of all good works (Heb. xi.); but not alone sufficient, as here the people fasted and prayed, and would have fought, if God had not dispensed with them. See Jos. xxiii. W.—We may also translate Heb. "trust."

VER. 22. *Ambushments*, placed by the Moabites (M.) and Ammonites (H.) against Juda.

VER. 25. *Insomuch*. Heb. and Sept. "Three days passed, while they gathered the spoil, because it was great," (H.) "without weight," or estimation. C.

VER. 26. *Blessing*. SS. Jerom and Epiphanius place Caphar-barucha, "the field of blessing," near Hebron, on the east. Hither Abraham attended the Lord, when he was going to destroy Sodom. Epist. Paulæ.

Jerusalem, with great joy; because the Lord had made them rejoice over their enemies.

28 And they came into Jerusalem with psalteries, and harps, and trumpets, into the house of the Lord.

29 And the fear of the Lord fell upon all the kingdoms of the lands, when they heard that the Lord had fought against the enemies of Israel.

30 And the kingdom of Josaphat was quiet, and God gave him peace round about.

31 And Josaphat reigned over Juda,* and he was five and thirty years old when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba, the daughter of Selahi.

32 And he walked in the way of his father, Asa, and departed not from it, doing the things that were pleasing before the Lord.

33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord, the God of their fathers.

34 But the rest of the acts of Josaphat, first and last, are written in the words of Jehu, the son of Hanani, which he digested into the Books of the kings of Israel.

35 After these things Josaphat, king of Juda, made friendship with Ochozias, king of Israel, whose works were very wicked.

36 And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber.

37 And Eliezer, the son of Dodau, of Maresa, prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

CHAP. XXI.

Joram's wicked reign: his punishment and death.

AND Josaphat slept with his fathers, and was buried with them in the city of David: and Joram, his son, reigned in his stead.

2 And he had brethren, the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias; all these were the sons of Josaphat, king of Juda.

3 And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda: but the kingdom he gave to Joram, because he was the eldest.

4 So Joram rose up over the kingdom of his father:

* 3 Kings xxii. 41.—A. M. 3108.—A. M. 3113, A. C. 889. 8 Kings xxii. 15.

VER. 29. *Lands*, in the vicinity. M.—Israel, as he had lately treated Zara. Chap. xiv. 13. H.

VER. 33. *Places*, erected in honour of God, but displeasing to him. Chap. xvii. 6. H.—The good king perhaps attempted to take these also away, but was obliged to desist by the rebellious people. M.—Hence we find that they are here blamed. H.

VER. 35. *Things*: the victory over Ammon, &c. H.—*Wicked*. See chap. xvi. 9.

CHAP. XXI. VER. 2. *Azarias*. The only difference between this and the former name is, that the younger brother's (H.) has *u* at the end, (C.) Azrien.—*Juda*. Heb. "Israel." Sept., Syr., &c. agree with the Vulg. editions, though most of the ancient Latin MSS. have Israel.

VER. 3. *Pensions*. Heb. "precious things." Sept. "arms."

VER. 4. *Sword*. This cruel policy (H.) has been very common in the East. C.—Israel. They had perhaps opposed his impious plans, animated by his brethren. God presently chastised him with the rebellion of Idumea; and though Joram gained a victory over Seir, (4 Kings viii. 21,) he was not able to reduce the nation, being called off by other wars. Ver. 16. His own subjects at Lobna, a Levitical city in Juda, also abandoned him. Dreadful evils were denounced in a

and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

5 Joram was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

6 And he walked in the ways of the kings of Israel, as the house of Achab had done: for his wife was a daughter of Achab, and he did evil in the sight of the Lord.

7 But the Lord would not destroy the house of David: because of the covenant which he had made with him: and because he had promised to give a lamp to him, and to his sons for ever.

8 In those days Edom revolted, from being subject to Juda; and made themselves a king.

9 And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry.

10 However, Edom revolted from being under the dominion of Juda unto this day: at that time Lobna also revolted from being under his hand. For he had forsaken the Lord, the God of his fathers:

11 Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

12 And there was a letter brought him from Elias, the prophet, in which it was written: Thus saith the Lord, the God of David, thy father: Because thou hast not walked in the ways of Josaphat, thy father, nor in the ways of Asa, king of Juda,

13 But hast walked in the ways of the kings of Israel, and hast made Juda, and the inhabitants of Jerusalem, to commit fornication, imitating the fornication of the house of Achab; moreover, also, thou hast killed thy brethren, the house of thy father, better men than thyself.

14 Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

d 4 Kings viii. 16.—Gen. xxvii. 40.

letter from the prophet Elias, who had been translated to paradise nine years before, and at last the honours of sepulture were denied to the wicked king. T.

VER. 6. *Achab*. It is supposed by Jezabel. She might be grand-daughter of Amri. Chap. xxii. 2.

VER. 7. *Lamp*; heir and successor. C. Psal. cxxxi. 17.

VER. 11. *Fornication*; idolatry. M.—Heb. "and compelled Juda." Sept. "seduced." Syr. "dissipated Juda." C.—He used every art of seduction and violence to introduce idolatry, to the ruin of his kingdom. H.

VER. 12. *Elias*. Le Clerc would read Eliseus. Grotius supposes that all passed in a dream. But the most common opinion is, that the prophet wrote it in paradise, (C.) and sent it to the king by an angel, &c. Seder. 17. Bellarm. T.—Elias had been taken away in the 18th year of Josaphat, who reigned twenty-five; so he showed this special care of Joram and his kingdom so many years after his assumption. W.—Thus the saints in heaven interest themselves in our defence. 2 Mac. xv. 11. H.—*Prophet*. Heb. "And there came to him a writing of." &c. C.

VER. 15. *By little*. Heb. "by reason of the sickness, (H.) day by day," or in two years' time. Ver. 19. C.

VER. 16. *Philistines*; who, it seems, had been obedient since the days of David.—*Ethiopians*, who lay west of the Arabians, from the Red Sea to the lower

17 And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

18 And besides all this, the Lord struck him with an incurable disease in his bowels.

19 And as day came after day, and time rolled on, two whole years passed: then, after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. *And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings.

CHAP. XXII.

The reign and death of Ochozias. The tyranny of Athalia.

AND ^bthe inhabitants of Jerusalem made Ochozias, his youngest son, king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias, the son of Joram, king of Juda, reigned.

2 Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia, the daughter of Amri.

3 He also walked in the ways of the house of Achab: for his mother pushed him on to do wickedly.

4 So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsels. And he went with Joram, the son of Achab, king of Israel, to fight against Hazael, king of Syria, at Ramoth-Galaad: and the Syrians wounded Joram.

6 And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. *And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, where he lay sick.

7 For it was the will of God against Ochozias, that he

* A. M. 3119, A. C. 885.—A. M. 3119. 4 Kings viii. 24.—A. M. 3020, A. C. 884.

Egypt and the Nile, (C.) bordering on Madian. There was another Ethiopia to the south of Egypt, M.

VER. 17. *Joachaz*, alias *Ochozias*, (Ch.) or *Azarias* in Heb. Chap. xxii. 1, and 6. C.—The variation of names seems to originate in the mistake of transcribers very frequently. Sept. has here *Oxoziag*; as the other versions have also *Ochozias*, (chap. xxii. 6,) instead of *Azrieu*, (H.) a name given to Ozias, king of Juda, when it belonged to the priests, as it here belongs to one of the captains. Chap. xxiii. 1. Sometimes we find *Azria*. 4 Kings ix. 16. See 4 Kings xiv. 21.

VER. 20. *Rightly*. Sept. "unpraised." Heb. "without any satisfaction;" or, "he departed unregretted," oppressed with illness, and odious to all.—*Kings*. Joas, Achaz, Achab, and Manasses, were disgraced in like manner after their death. The Hebrews then showed their resentment without fear. The like custom prevailed in Egypt, and kept many within bounds.

CHAP. XXII. VER. 1. *Arabians* and *Philistines*. Chap. xxi. 17. H.

VER. 2. *Forty-two*, &c. Divers Greek Bibles read *twenty-two*, agreeably to 4 Kings viii. 18, (Ch.) with the Syr. and Arab. The Rom. (C.) and Alex. Sept. have "twenty." H.—Ochozias was the youngest son, and his father died at forty years of age. Chap. xxi. 20. C.—Others would date from the birth of Amri, (Broughton,) or of Athalia. But it is most probable that we should read twenty-two, as 4 Kings. C.—The contradiction has so much perplexed the commentators, that Walton (prol. 36) puts it among the *quædam ætiora*; and De Dieu says, "I would rather plainly confess that this difficulty is to us inexplicable." The error here, "is plainly owing to a mistake of one of the Heb. numeral letters," c being put instead of m, which was formerly more similar than it is: "In Origen's

should come to Joram: and when he was come, should go out also against Jehu, the son of Namsi, whom the Lord had anointed to destroy the house of Achab.

8 So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them.

9 And he sought for Ochozias himself, and took him lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

10 ^dFor Athalia, his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram.

11 But Josabeth, the king's daughter, took Joas, the son of Ochozias, and stole him from among the king's sons, that were slain. And she hid him with his nurse in a bed-chamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada, the high priest, and sister of Ochozias, and therefore Athalia did not kill him.

12 And he was with them hid in the house of God six years, during which Athalia reigned over the land.

CHAP. XXIII.

Joiada, the high priest, causeth Joas to be made king: Athalia to be slain, and idolatry to be destroyed.

AND ^ein the seventh year, Joiada being encouraged, took the captains of hundreds, to wit, Azarias, the son of Jerobam, and Ismahel, the son of Johanan, and Azarias, the son of Obed, and Maasias, the son of Adaias, and Elisaphat, the son of Zechri: and made a covenant with them.

2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Israel, and they came to Jerusalem.

3 And all the multitude made a covenant with the king, in the house of God: and Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the son of David.

4 And this is the thing that you shall do:

5 A third part of you that come to the sabbath, of the priests, and of the Levites, and of the porters, shall be at

^d 4 Kings xi. 1.—A. M. 3126, A. C. 879. 4 Kings xi. 1.

Hexapla, one of the Greek copies (probably that found in Caracalla's time) read here *cb*, by rendering the number twenty-two *ἑκοστὶ καὶ δύο*, all which proofs make the mistake indubitable, and strongly recommend this method of correcting it." Kennicott.

VER. 6. *Ochozias*. So all the versions read. Heb. "Azarias," is probably incorrect, unless this man had three names. C.

VER. 8. *Out*. Heb. "exercising judgment with."—*Brethren*, who had been themselves slain by the rovers. Ochozias employed his nephews at court, and they expected that he would make some stay at Jezrahel.

VER. 9. *Hid in the kingdom of Samaria*, (Malvenda,) at Mageddo, where he was wounded; though he was perhaps put to death at Jezrahel. 4 Kings ix. 27.—*Buried him*, at Jerusalem.—*Reign*. Heb. "the house of Ochozias had no one to bear the weight of the kingdom." The children of the deceased were too young, particularly as most of the princes were slain. C.

VER. 10. *All*, except Joas, (ver. 11, and 4 Kings xi. 1. C.) ninety-five years after Solomon's death. Mariana. D.

CHAP. XXIII. VER. 1. *Seventh*. Vat. Sept., by mistake, has "the eighth."—*Encouraged*, or "strengthened." Sept., &c. H.—*Captains*, whether Levites, or ancient officers of the crown, who were dissatisfied with the usurper. 4 Kings xi.

VER. 2. *Israel*, of which Juda formed a part. M.—At the time when the author lived Israel was destroyed, so that there was no danger of a mistake.—*Jerusalem*, on a sabbath-day, and most likely on one of the three great festivals (C.): Salien (A. 3157) thinks at the Passover, to avoid suspicion. M.

VER. 5. *To the sabbath*. That is, to perform in your weeks the functions of

the gates: and a third part at the king's house: and a third at the gate that is called the Foundation: but let all the rest of the people be in the courts of the house of the Lord.

6 And let no one come into the house of the Lord, but the priests, and they that minister of the Levites: let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord.

7 And let the Levites be round about the king, every man with his arms (and if any other come into the temple, let him be slain): and let them be with the king, both coming in and going out.

8 So the Levites, and all Juda, did according to all that Joiada, the high priest, had commanded: and they took every one his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada, the high priest, permitted not the companies to depart, which were accustomed to succeed one another every week.

9 And Joiada, the priest, gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord.

10 And he set all the people with swords in their hands, from the right side of the temple to the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada, the high priest, and his sons, anointed him: and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people into the temple of the Lord.

13 And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

14 And Joiada, the high priest, going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without, let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

15 And they laid hold on her by the neck: and when

she was come within the horse-gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord.

17 And all the people went into the house of Baal, and destroyed it: and they broke down his altars and his idols: and they slew Mathan, the priest of Baal, before the altars.

18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

21 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

CHAP. XXIV.

Joas reigneth well all the days of Joiada: afterwards falleth into idolatry, and causeth Zacharias to be slain. He is slain himself by his servants.

JOAS* was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia, of Bersabee.

2 And he did that which was good before the Lord all the days of Joiada, the priest.

3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord.

5 ^b And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year, and do this with speed: but the Levites were negligent.

6 And the king called Joiada, the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem, the money that was appointed by Moses, the servant of the Lord, for all the multitude of Israel to bring into the tabernacle of the testimony?

* 4 Kings vi. 21, and xli. 1

^b A. M. 3147, A. C. 857.

your office or the weekly watches. Ch.—*Porters*. Sept. "even to the entrance gates."—*House*, where Athalia resided, or in the apartments of Joas in the temple. —*Foundation*. Sept. "middle." Syr. "of the coaks, or guards." H. —It led from the palace up the steps, ver. 21. M.—Perhaps it was a so called *Sur*, 4 Kings.—*But let*. This seems to be transposed out of its place from ver. 6.

VER. 7. *Slain*. Athalia ventured to enter, but she was alone, and not much feared. C.

VER. 8. *High*. Heb. "the priest did sin used not the courses." H.

VER. 10. *Altar* of holocausts, in the court of the priests, where the people stood in their own court. T.

VER. 11. *Crown*. Lit. "diadem."—*Testimony*. This is explained in the following sentence. (H.) who is not in Heb., nor in many Latin MSS.

VER. 13. *Steps*. Heb. *Amudu*, "his pillar," to which he ascended by steps.

D. —*Entrance* into the court of the priests; but the tribune stood in that of the people, where Joas was in his royal attire.

VER. 16. *Himself*, as God's viceroy. C.—A double covenant was made between God and the people, and between the king and his subjects. D.

VER. 20. *Upper gate* of the guards, at the back or western end of the temple Chap. v. 5.

CHAP. XXIV. VER. 3. *Him*. Joas, as Prot. (H.) and most interpreters understand it, with the Syr., &c. C. Joas did not probably marry two at once. Salien. A. 3166.

VER. 5. *Money*. The half shekel, (Exod. xxx. 13; 4 Kings xii. 4. C.) which at first was required for the tabernacle, and afterwards for the repairs of the temple. W.

VER. 6. *Chief* "priest," (ver. 11,) where he is called *the first*. Heb. "the head priest."

7 For that wicked woman, Athalia, and her children, have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest: and set it by the gate of the house of the Lord, on the outside.

9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord,* the money which Moses, the servant of God, appointed for all Israel, in the desert.

10 And all the princes and all the people rejoiced: and going in, they contributed, and cast so much into the chest of the Lord, that it was filled.

11 And when it was time to bring the chest before the king by the hands of the Levites, (for they saw there was much money,) the king's scribe, and he whom the high priest had appointed, went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

12 And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stone-cutters, and artificers of every kind of work, to repair the house of the Lord: and such as wrought in iron and brass, to uphold what began to be falling.

13 And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm.

14 And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the temple for the ministry, and for holocausts and bowls, and other vessels of gold and silver: and holocausts were offered in the house of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

16 And they buried him in the city of David, among the kings, because he had done good to Israel, and to his house.

17 And after the death of Joiada, the princes of Juda went in, and worshipped the king: and he was soothed by their services, and hearkened to them.

18 And they forsook the temple of the Lord, the God of their fathers, and served groves and idols; and wrath came upon Juda and Jerusalem for this sin.

* Exod xxx. 12.—A. M. 3164, A. C. 840.—Matt xxiii. 35.

19 And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

20 The Spirit of God then came upon Zacharias, the son of Joiada, the priest,^b and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you?

21 And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord.

22 And king Joas did not remember the kindness that Joiada, his father, had done to him,^c but killed his son. And when he died, he said: The Lord see, and require it.

23 And when a year^d was come about, the army of Syria came up against him: and they came to Juda and Jerusalem, and killed all the princes of the people, and they sent all the spoils to the king to Damascus.

24 And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord, the God of their fathers: and on Joas they executed shameful judgments.

25 And departing, they left him in great diseases: and his servants rose up against him, for revenge of the blood of the son of Joiada, the priest, and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

26 Now the men that conspired against him were, Zabab, the son of Semmaath, an Ammonitess, and Jozabad, the son of Semarith, a Moabitess.

27 And concerning his sons, and the sum of money, which was gathered under him, and the repairing of the house of God, they are written more diligently in the book of kings: and Amasias, his son, reigned in his stead.

CHAP. XXV.

Amasias's reign: he beginneth well, but endeth ill: he is overthrown by Joas and slain by his own people.

AMASIAS^e was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem: the name of his mother was Joadan, of Jerusalem.

2 And he did what was good in the sight of the Lord: but yet not with a perfect heart.

3 And when he saw himself strengthened in his king-

^d 4 Kings xii. 17.—A. M. 3165.—A. M. 3165 A. C. 839. 4 Kings xiv. 2.

VER. 7. *Children.* All but Ochozias had been slain by the Arabs. The plural is often put for the singular. S. Jerom (Trad.) explains it of the priests of the idols, whom Athalia cherished as her own offspring.

VER. 11. *From day.* Lit. "every day," (H) when the chest was replenished M.

VER. 14. *And for.* Heb. "and to offer," such as (H) "mortars." Prov xxvii. 22 *Eals* is thus translated. C.—Prot. "and spoons and vessels."

VER. 17. *Worshipped.* Heb. "bowed down to the king, and he hearkened to them." H.—They petitioned for leave to re-establish the worship of Baal, (M) and paid greater honours to the king than were becoming D.

VER. 18. *Them.* Calling heaven and earth to witness (C) the unity of God. H.—These prop. ets might have been performing their sacred commission ever since the reign of Josaphat, during which time Eliseus, Michas, Jehu, and others lived. Chap. xx. 14, 18, 27. C

VER. 20. *Priest,* refers to Zacharias. Sept. "Azarias." H.—It is not certain whether this was the person of whom Jesus Christ speaks. (Matt. xxiii. 35. C)

as S. Jerom believes (ib.); or our Saviour alludes to one of the minor prophets, (T.) or to the father of the Baptist. Baronsius. H. *Sight.* Heb. "above," perhaps on the steps between the two courts. C.—*To make.* Heb. "therefore hath he forsaken you."

VER. 23. *Damascus.* Hazael had before invaded Jerusalem. 4 Kings xii. 17. The Syrian army, which routed Juda, was comparatively small C.

VER. 24. *Shameful,* is not expressed in Heb. But the putting a king to the torture. (ver. 25) and upbraiding him with his ingratitude and perfidy, was great indignity. H.

VER. 25. *Son.* Heb. "sons." See ver. 7. Some think that the brothers of Zacharias were slain, that they might not attempt to revenge his death.

VER. 26. *Moabitess.* Sept. read, "the Ammonite . . . and Moabite." See 4 Kings xii. 21. H.

VER. 27. *And.* Sept. "And all his sons: for five came upon him," with the rest of the conspirators. H. They have read differently. C.—*Sum.* Heb. "the greatness of the burden on him." (H.) imposed by the Syrians, (ver. 23).

dom, he put to death the servants that had slain the king, his father.

4 But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: "The fathers shall not be slain for the children, nor the children for their fathers; but every man shall die for his own sin."

5 Amasias, therefore, gathered Juda together, and appointed them by families, and captains of thousands, and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and the shield.

6 He hired also of Israel a hundred thousand valiant men, for a hundred talents of silver.

7 But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim:

8 And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

9 And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israel? and the man of God answered him: The Lord is rich enough to be able to give thee much more than this.

10 And Amasias separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against Juda, returned to their own country.

11 And Amasias, taking courage, led forth his people, and went to the vale of salt pits, and slew of the children of Seir, ten thousand.

12 And other ten thousand men the sons of Juda took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

13 But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, and Samaria, to Bethhoron, and having killed three thousand, took away much spoil.

14 And Amasias, after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incense to them.

a Deut. xxix. 16. 4 Kings xiv. 6. Ezech. xvi. 1. 20.

or denounced by the prophets. *Moash* is often taken for a prophetic menace. C.—*More*. Heb. "in the restorations." Prot. "story of the book."

CHAP. XXV. VER. 6. *Thousand*. Yet "they were so greatly reduced, but a few years before, that there were left . . . only fifty horsemen," &c. 4 Kings xiii. 7. Kennicott.—That might be true, at one time, when the people fled from the king's banners through fear. But they were still in the country, and God gave Israel a saviour. Ib. ver. 5. See chap. xiii. 3, and xvi. 19. H.—*Silver*. This sum was very small for so great a multitude. Saneen suspects talents of gold are meant, though the officers were paid in silver. But the sum was only the hire for a short time (M.); and was not distributed among the soldiers, who were to live on plunder, but went into the king's coffers, (C) or belonged to the officers. Lone Mariana D. The talent of silver was worth £342 3s. 9d. Arbuthnot.

VER. 8. *And*. Heb. "But if thou wilt go, do; be strong." (he speaks ironically,) God," &c. Sept. "if thou thinkest that thou art strong with these, the Lord," &c. Amasias ought to have known that no deprecience was to be placed on Israel, while they despised God. Chap. xv. 2.

VER. 9. *What wilt thou*. Syr. &c. "What then is my crime in having given thee?" &c.—*To thee*. Heb. or "for the army." H.

15 Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand?

16 And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

17 Then Amasias, king of Juda, taking very bad counsel, sent to Joas, the son of Joachaz, the son of Jehu, king of Israel: saying: Come, let us see one another.

18 But he sent back the messengers, saying: The thistle that is in Libanus sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus, passed by, and trod down the thistle.

19 Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride: stay at home; why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee.

20 Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom.

21 So Joas, king of Israel, went up, and they presented themselves to be seen by one another: and Amasias, king of Juda, was in Bethsames of Juda:

22 And Juda fell before Israel, and they fled to their dwellings.

23 And Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Joachaz, in Bethsames, and brought him to Jerusalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

24 And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house: moreover also the sons of the hostages, he brought back to Samaria.

25 And Amasias, the son of Joas, king of Juda, lived, after the death of Joas, the son of Joachaz, king of Israel, fifteen years.

26 Now the rest of the acts of Amasias, the first and last are written in the book of the kings of Juda and Israel.

27 And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent, and killed him there.

b A. M. 3194, A. C. 810.

VER. 12. *Rock*, afterwards called Jecteel. Some take it to be Petra. 4 Kings xiv. 7.

VER. 13. *Samaria*, the capital, where they had made their complaints to king Joas; and receiving no redress, began to plunder, as far as Bethhoron the lower, which Solomon had repaired, and his successors had retained, though it belonged to the territory of Ephraim. Chap. xiii. 5; Jos. xvii. 12. C.

VER. 16. *Art thou*. Heb. adds, "appointed." H.—The very character of prophet authorized him to give counsel even to kings. *Kill thee*, sixteen years hence.

VER. 18. *Thistle*. The fable insinuated how much Joas despised the insolence of his antagonist (H); and Amasias had soon reason to repent. T.

VER. 20. *It*. Prot. "it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom." H.—The king was permitted to give ear to evil counsellors. C.—The heart is hardened on account of former sins. W.

VER. 24. *Obededom*, whose descendants guarded these treasures. 1 Par. xxvi. 15. C.—*Hostages*. Prot. "the hostages also, and returned to Samaria." H.

VER. 28. *David*. Heb. "of Juda," contrary to the Sept. Syr. &c. C.

28 And they brought him back upon horses, and buried him with his fathers in the city of David.

CHAP. XXVI.

Ozias reigneth prosperously, till he invadeth the priest's office, upon which he is struck with a leprosy.

AND all the people of Juda took his son, Ozias, who was sixteen years old, and made him king in the room of Amasias, his father.

2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

4 And he did that which was right in the eyes of the Lord, according to all that Amasias, his father, had done.

5 And he sought the Lord in the days of Zacharias, that understood and saw God: and as long as he sought the Lord, he directed him in all things.

6 Moreover, he went forth, and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabina, and the wall of Azotus: and he built towns in Azotus, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites.

8 And the Ammonites gave gifts to Ozias: and his name was spread abroad, even to the entrance of Egypt, for his frequent victories.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

10 And he built towers in the wilderness, and dug many cisterns, for he had much cattle, both in the plains and in the waste of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man that loved husbandry.

11 And the army of his fighting men, that went out to war, was under the hand of Jehiel, the scribe, and Maasias, the doctor, and under the hand of Hananias, who was one of the king's captains.

12 And the whole number of the chiefs, by the families of valiant men, were two thousand six hundred.

13 And the whole army under them, three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

* A. M. 3394. 4 Kings xiv. 21.—b Exod. xxx. 7, et seq.

14 And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

15 And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

16 But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord, his God. and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

17 And immediately Azarias, the priest, going in after him, and with him fourscore priests of the Lord, most valiant men,

18 Withstood the king, and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

19 And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there arose a leprosy in his forehead before the priests, in the house of the Lord, at the altar of incense.

20 And Azarias, the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea, himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord.

21 And Ozias, the king, was a leper unto the day of his death; and he dwelt in a house apart, being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham, his son, governed the king's house, and judged the people of the land.

22 But the rest of the acts of Ozias, first and last, were written by Isaías, the son of Amos, the prophet.

23 And Ozias slept with his fathers; and they buried him in the field of the royal sepulchres, because he was a leper: and Joatham, his son, reigned in his stead.

CHAP. XXVII.

Joatham's good reign.

JOATHAM^a was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

* 4 Kings xv. 5.—d A. M. 3246, A. C. 758. 4 Kings xv. 33.

and in Carmel: for he loved the earth, or husbandry," like David. 1 Par. xvii. 25, &c.—Carmel means "the vine of God," as both the mount in Juda, where Nabal resided, and that on the Mediterranean Sea, were famous for wine. C.

VER. 11. *Doctor* Heb. *sofor* Sept. "judge." Prot. "ruler." H.—The term is commonly understood of one who executes the sentence of the judge. It may denote any "officer." H.

VER. 15. *Engines*. They are here mentioned for the first time. C. —For the Heb. "for he was wonderfully helped till he was established." H.

VER. 18. *To thee*. For usurping spiritual authority, the king was opposed by the high priest; and God confirmed the sentence of the latter, by striking Ozias with the leprosy, on which account he was not only cast out of the temple, but also lost his kingdom, being obliged to live apart (Lev. xiii. 46); and after death he could not be buried with his ancestors. W.

VER. 19. *Forehead*. So that it could not be concealed. According to the rigour of the law, such an offender was to be slain. Num. iii. 10, and xviii. 7.

VER. 22. *Prophet*. Yet we find little concerning him in the prophecy of Isaías; so that the work has been lost, except what Bedras hath preserved. C.

CHAP. XXVI. VER. 1. *Ozias*, called *Azarias* (4 Kings xiv. 21. C.) improperly. H.

VER. 2. *Juda*, till the reign of Achaz. 4 Kings xvi. 6. It had revolted under Joram. C.

VER. 5. *God*, as we had the gift of intelligence and prophecy from God. Heb. "who was intelligent in the visions of God." Others have read *breath*, with the Sept. "in the fear," or *Chil*, &c. "instructing in the fear of the Lord."

VER. 6. *In*. Prot. "about Asudod." Sept. "he built (or repaired) the cities of Azotus," to keep under the Philistines, who had revolted under Joram. Chap. xxi. 16.

VER. 7. *Gurbaal*. Gerara, (S. Jer. Trad.) or Gebal, Psal. lxxxii. 8. Sept. "the rock," or *Petra*, in Arabia, where Stephanus places the Gabelones.—*Ammonites*. Heb. *māunim*. Sept. "Mancans," (chap. xx. 1. H.) upon the Red Sea, (Steph.) or Mediterranean. (Pluv. vi. 28,) or in Arabia Felix. Strabo. M.

VER. 8. *Gifts*. Tribute. Chap. xxvii. 5. C. *Victories*. Prot. "he strengthened himself exceedingly." H.

VER. 10. *Wilderness*, for the protection of shepherds. 4 Kings xvii. 9.—*Plains*. Heb. "valleys, and in the plains husbandmen, and vinedressers in the mountains."

2 And he did that which was right before the Lord, according to all that Ozias, his father, had done, only that he entered not into the temple of the Lord, and the people still transgressed.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and castles and towers in the forests.

5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the children of Ammon give him in the second and third year.

6 And Joatham was strengthened, because he had his way directed before the Lord, his God.

7 Now the rest of the acts of Joatham, and all his wars, and his works, are written in the Book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Joatham slept with his fathers, and they buried him in the city of David: and Achaz, his son, reigned in his stead.

CHAP. XXVIII.

The wicked and unhappy reign of Achaz

ACHAZ^a was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord, as David, his father, had done.

2 But walked in the ways of the kings of Israel; moreover, also, he cast statues for Baalim.

3 It was he that burnt incense in the valley of Benen-^{nom}, and consecrated his sons in the fire, according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 And the Lord, his God, delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried it to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

6 For Phacee, the son of Romelia, slew of Judah a hundred and twenty thousand in one day, all valiant men, because they had forsaken the Lord, the God of their fathers.

7 At the same time, Zechri, a powerful man of Ephraim,

^a A. M. 3262, A. C. 742. 4 Kings xvi. 2

CHAP. XXVIII. VER. 2. *Lord.* Like Ozias, to offer incense. He was content with the royal dignity, without arrogating to himself that of the priests. C.

VER. 3. *Gate on the east, repairing (T.) and beautifying it so, (H.) that Jeronias (xxvi. 10) calls it New. T. Ophel, on the walls of the city, (C.) towards the eastern porch of the temple. Joseph. S. Jer. in Isa. xxiii. 14. T.*

VER. 5. *Measures (coras).* Heb. *comor*, also (H.) means an "ass;" as this burden was sufficient for one, being equivalent to ten Roman bushels. A. L. quite. M. *Gave him.* Sept. *and*, "These things did the king of Ammon bring to him every year, in the first year, and in the second and third." H.

VER. 7. *Wars, with Rasin and Phacee.* 4 Kings xv. 37

CHAP. XXVIII. VER. 3. *Benennom, "the son of Benom"* 4 Kings xvi.—*Consecrated.* Heb. "burnt." H.

VER. 5. *Booty* Heb. "number of captives." H.—The two kings had besieged Jerusalem without success (4 Kings.); but now their forces were divided. M.—The motives of this war were unjust. Mic. ii. 8

slew Maasias, the king's son, and Ezricam, the governor of his house, and Elicana, who was next to the king.

8 And the children of Israel carried away of their brethren, two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold the Lord, the God of your fathers, being angry with Judah, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven.

10 Moreover, you have a mind to keep under the children of Judah and Jerusalem for your bond-men and bond-women, which ought not to be done: for you have sinned in this against the Lord, your God.

11 But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias, the son of Johanan, Barachias, the son of Mosolamoth, Ezechias, the son of Sellum, and Amasa, the son of Adali, stood up against them that came from the war.

13 And they said unto them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils, clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them: they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho, the city of palm-trees, to their brethren, and they returned to Samaria.

16 At that time king Achaz sent to the king of the Assyrians, asking help.

17 And the Edomites came and slew many of Judah, and took a great booty.

18 The Philistines also spread themselves among the cities of the plains, and to the south of Judah: and they took Bethsames, and Aialon, and Gaderoth, and Socho and Thamnan, and Gamzo, with their villages, and they dwelt in them.

^b A. M. 3263.—^c A. M. 3264, A. C. 740.

VER. 7. *At the same time,* is not in Heb. (C.) or Sept. II.—*Next.* Joseph and Aman enjoyed the like dignity. Gen. xli. 42; Esth. iii. 2. The high priest had also *seconds.* 4 Kings xiv. 18. Sept. "vicar of the king." C.

VER. 9. *Heaven,* and cries for vengeance against you. Though God designed to punish his people, your cruelty will not be excused. H.—The effect of this remonstrance shows that all the kingdom of Israel was not devoid (C.) of feeling and religion. H.—They set a noble example for Christian princes to follow after a victory. D.

VER. 10. *God,* who forbids this. Lev. xxv. 43; Mic. ii. 8, 9. Heb. "are there not with you, yea with you, sins against?" &c.

VER. 13. *Our,* is expressed in Heb. and Sept.—The cruel treatment of the people of Judah, and the design to make them slaves, were grievous sins. C.

VER. 15. *Above.* Heb. "by name." They deserved to be immortalized. H.

VER. 17. *And.* Sept. "Because the Edomites had come... and taken many prisoners." Prot. "for again," &c. H.

19 For the Lord had humbled Juda, because of Achaz, the king of Juda, for he had stript it of all help, and had contemned the Lord.

20 And he brought against him Thelgathphalnasar, king of the Assyrians, who also afflicted him, and plundered him without any resistance.

21 And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians; and yet it availed him nothing.

22 Moreover, also, in the time of his distress, he increased contempt against the Lord; king Achaz himself, by himself,

23 Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas, on the contrary, they were the ruin of him, and of all Israel.

24 Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord, the God of his fathers, to wrath.

26 But the rest of his acts, and all his works, first and last, are written in the Book of the kings of Juda and of Israel.

27 And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias, his son, reigned in his stead.

CHAP. XXIX.

Ezechias purifieth the temple, and restoreth religion.

NOW Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

2 And he did that which was pleasing in the sight of the Lord, according to all that David, his father, had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

4 And he brought the priests and the Levites, and assembled them in the east street.

a 4 Kings xvi. 10.

VER. 19. *Of Juda.* Heb. "Israel." But the Sept. have "Juda." H. The names are often used promiscuously. C.—*For he.*—Sept. "because he or it had apostatized from the Lord."—*Stript.* Prot. "he made Judah naked, and transgressed sore," &c. Thus were the idolatrous Israelites exposed to shame and misery after they had adored the golden calf. Exod. xxxii. 25. H.

VER. 20. *And.* Heb. and Sept. "And . . . the king . . . came against him, and smote him." Heb. continues, "but strengthened him not" in the end; though he had been invited, (ver. 16. H.), and had actually made a diversion in favour of Achaz. But not being satisfied, he afterwards returned, and made cruel havoc in the country, imposing tribute upon the king. Ver. 21; 4 Kings xvi. 7, and xviii. 7.

VER. 21. *Gifts.* Tribute. C.—Heb. "and gave it to, &c." but he did not help him" H.

VER. 22. *Moreover.* Sept. "but to distress him."—Wicked policy availeth nothing, but entangles much evil. W. King. Heb. "that king Achaz." The sacred writer thus stigmatizes the impious king, who grew worse the more he was scourged. H. *Era.* "ille," is five times used as a reproach, and as often to signify applause. *Amelt—dy himself,* is an addition. Amama. It gives us to understand (H.) that Achaz acted thus of his own accord. C.—Sept. "And king Achaz said. 23. I will surely seek the gods of Damascus, who have built me" &c. H. This resolution he took while the arms of Rabsa were forming to

5 And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord, the God of your fathers, and take away all filth out of the sanctuary.

6 Our fathers have sinned, and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

8 Therefore, the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives, are led away captives for this wickedness.

10 Now, therefore, I have a mind, that we make a covenant with the Lord, the God of Israel, and he will turn away the wrath of his indignation from us.

11 My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 Then the Levites arose: Mahath, the son of Amasai, and Joel, the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis, the son of Abdi, and Azarias, the son of Jalaleel. And of the sons of Gerson, Joah, the son of Zemima, and Eden, the son of Joah.

13 And of the sons of Elisaphan, Samri, and Jahiel. Also, of the sons of Asaph, Zacharias, and Mathanias.

14 And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness, that they found within, to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad, to the torrent Cedron.

17 And they began to cleanse on the first day of the first month, and, on the eighth day of the same month, they came into the porch of the temple of the Lord, and

b A. M. 3278, A. C. 728. 4 Kings xviii. 1.

to him: but he put it in execution after the king of Assyria had delivered him, when he went to Damascus to return him thanks. 4 Kings xvi. 10.

VER. 24. *God.* first through fear of the Assyrian, (4 Kings,) but afterwards he permitted it to continue in the same state of irreligion. C.—So easily do people fall into this abyss, who begin to neglect instruction! H.—Ezechias took care to open the temple again. Chap. xxix. 3. C.—None of the former kings had dared (H.) to prohibit the worship of the true God. T.

CHAP. XXIX. VER. 1. *Abia.* The last syllable is neglected. 4 Kings xviii. 2. H.

VER. 3. *Reign,* in the assembly, when met to recognize his authority. Lyran.—*Them,* adorning them with plates of gold. 4 Kings xviii. 16.

VER. 4. *Street,* or court, before the eastern gate. C.

VER. 5. *Sanctuary,* or temple. Ver. 7.

VER. 7. *Sanctuary* or court of the priests, where the victims were slain. The blood of some was taken into the most holy place on the day of expiation. C.

VER. 8. *Trouble.* Heb. *zua*, (H.) is rendered vexation. Isa. xxviii. 19. Sept. "ecstasy." The Jews were frequently driven from their homes. M.

VER. 16. *Cedron,* as Josias did the idolatrous altars. 4 Kings xxiii. 12. The priests brought what was unclean from the inner temple into the porch. H.—This labour lasted eight days, as the cleansing of the porches had done. C. D.

VER. 17. *Month,* Nisan, corresponding with our March, (M.) when Ezechias began his reign. Sahen, A. 3309.

they purified the temple in eight days, and on the sixteenth day of the same month, they finished what they had begun.

18 And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the able of proposition, with all its vessels.

19 And all the furniture of the temple, which king Achaz, in his reign, had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

20 And king Ezechias, rising early, assembled all the rulers of the city, and went up into the house of the Lord.

21 And they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats, for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests, the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

23 And they brought the he-goats, for sin, before the king, and the whole multitude, and they laid their hands upon them:

24 And the priests immolated them, and sprinkled their blood before the altar, for an expiation of all Israel: for the king had commanded that the holocaust and the sin-offering should be made for all Israel.

25 And he set the Levites, in the house of the Lord, with cymbals, and psalteries, and harps, according to the regulation of David, the king, and of Gad, the seer, and of Nathan, the prophet: for it was the commandment of the Lord, by the hand of his prophets.

26 And the Levites stood with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments, which David, the king of Israel, had prepared.

28 And all the multitude adored, and the singers, and he trumpeters, were in their office, till the holocaust was finished.

29 And when the oblation was ended, the king, and all that were with him, bowed down, and adored.

30 And Ezechias, and the princes, commanded the Levites to praise the Lord with the words of David, and Asaph, the seer: and they praised him with great joy, and bowing the knee, adored.

31 And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts, with a devout mind.

32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

33 And they consecrated to the Lord six hundred oxen, and three thousand sheep.

34 But the priests were few, and were not enough to slay the holocausts: wherefore the Levites, their brethren, helped them till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace-offerings, and the libations of holocausts: and the service of the house of the Lord was completed.

36 And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

CHAP. XXX.

Ezechias inviteth all Israel to celebrate the Pasch: the solemnity is kept fourteen days.

AND *Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord, in Jerusalem, and keep the Phase to the Lord, the God of Israel.

2 For the king taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the Phase the second month.

3 For they could not keep it in its time: because there were not priests enough sanctified; and the people was not as yet gathered together to Jerusalem.

4 And the thing pleased the king, and all the people.

5 And they decreed to send messengers to all Israel, from Bersabee even to Dan, that they should come, and keep the Phase to the Lord, the God of Israel, in Jerusalem: for many had not kept it as it is prescribed by the law.

* A. M. 3278.

VER. 19. *Defiled.* Heb. "cast out (C.) in his."—*Forth.* Heb. and Sept. "We have prepared and purified, behold they are," &c. H.

VER. 21. *Seven.* Only one was prescribed for sins of ignorance. Lev. iv. 13—22. S. Jer. Trad.—But the late transgressions were of a different nature; and the king consults his zeal, rather than what he was absolutely obliged to do.

VER. 23. *They laid.* The king and princes of the people confessed their sins. Lev. iv. 15.

VER. 25. *Prophet.* Moses had not required music, except on some occasions Num. x. 10. But David acted by God's authority.

VER. 30. *Princes of the priests.* H.—*Words;* psalms. T.—*Asaph,* so famous for music. He had composed some psalms, (C.) and twelve bear his name. T.—But he might only have set them to music, (H.) or his band sang them. D.—*Knee.* Prot. "head." Sept. "they prostrated themselves."

VER. 31. *Added.* Heb. and Sept. "answered," a term used in Scripture, though no question had been proposed. H.—*Filled.* You are, in some sense, priests. Prot. "you have consecrated yourselves." The people brought victims, but the priests poured the blood round the altar, ver. 34. H.

VER. 34. *Holocausts,* as the law required Lev. i. 6. See chap. xxxv. 11. The skin might be taken off other victims by laics—*Priests.* Syr. "The Levites

were more timid, or reserved, than the priests, to purify themselves." C.—Both are indirectly accused of negligence. Chap. xxx. 15. The Heb. seems to give the preference to the latter, "for the Levites were more upright of heart, (Sept. will ng.) to purify themselves than the priests." But the Alex. Sept. may well agree with the Vulg.

VER. 36. *Because.* Heb. and Sept. "that the Lord had crossed the people, for the thing was done suddenly," (H.) to place no obstacle to the sudden change from one extreme to the other, at a time when the king was scarcely established on the throne. C.

CHAP. XXX. VER. 1. *Manasses.* The pious king thought he might give a general invitation without umbrage. King Osee was not so impious as his predecessors. 4 Kings xvii. 2. Afflictions had made his people more docile.

VER. 2. *Month.* Those who had a lawful impediment, were authorized to put off the feast till the second month. Num. ix. 10. The nation was under this predicament, as they had not priests at hand, (T.) nor were they assembled. D.

VER. 5. *Many.* None had kept the Phase this year. H.—But those of Israel had not done it for a long time. Grotius—Heb. "for they had not long before according to the Scripture." Sept. "the multitude had not done,"

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord, the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

7 Be not like your fathers, and brethren, who departed from the Lord, the God of their fathers, and he hath given them up to destruction, as you see.

8 Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified for ever: serve the Lord, the God of your fathers, and the wrath of his indignation shall be turned away from you.

9 For if you turn again to the Lord: your brethren, and children, shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord, your God, is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them, and mocked them.

11 Nevertheless, some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king, and of the princes.

13 And much people were assembled to Jerusalem, to celebrate the solemnity of the unleavened bread in the second month.

14 And they arose, and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols, and cast them into the torrent Cedron.

15 And they immolated the Phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified, offered holocausts in the house of the Lord.

16 And they stood in their order, according to the disposition, and law of Moses, the man of God: but the

priests received the blood which was to be poured out from the hands of the Levites,

17 Because a great number was not sanctified: and, therefore, the Levites immolated the Phase for them that came not in time to be sanctified to the Lord.

18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, eat the Phase, otherwise than it is written: and Ezechias prayed for them, saying: The Lord, who is good, will show mercy,

19 To all them, who with their whole heart seek the Lord, the God of their fathers: and will not impute it to them, that they are not sanctified.

20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day: The Levites also, and the priests, with instruments, that agreed to their office.

22 And Ezechias spoke to the heart of all the Levites, that had good understanding, concerning the Lord: and they eat during the seven days of the solemnity, immolating victims of peace-offerings, and praising the Lord, the God of their fathers.

23 And it pleased the whole multitude to keep other seven days, which they did with great joy.

24 For Ezechias, the king of Juda, had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

25 And all the multitude of Juda, with the priests and Levites, and all the assembly, that came out of Israel: and the proselytes of the land of Israel, and that dwelt in Juda, were full of joy.

26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David, king of Israel.

27 And the priests and the Levites rose up, and blessed

Sec. C.—Yet, even in the worst times, Tobias, (i. 6,) and other zealous souls, contrived to comply with their duty. H.

VER. 6. *Posts*. Lit. "runners, or couriers." H.—*King*. Heb. "kings." P. ul and Thelgathphnassar. The latter had taken away some tribes. 4 Kings xv. 20—29. C.

VER. 7. *Destruction*. Sept. "solitude." Prot. "desolation."

VER. 8. *Yield*. Lit. "give your hands," (H.) in sign of submission (C.) and fidelity. Sept. "give glory."

VER. 9. *Brethren*. God sometimes spares one for the sake of another. H.

VER. 10. *Zabulon*. Aser and Nephtali lay more to the north. But they were also invited, as well as the few who might remain on the other side the Jordan. 1 Par. v. 26. At least, we find that some of Aser came, ver. 11. Thus those, who had been invited last, came first, while Ephraim continued more stubborn (ver. 18); and the greatest part derided the messengers, as we still see too frequently verified in the days of the gospel. H.

VER. 11. *Yielding*. Sept. "were converted." Prot. "humbled themselves, and came." H.

VER. 12. *Hand*; grace (M.) and power, to insure such unanimity.

VER. 14. *Burnt*, both vessels and altars. C.

VER. 15. *At length*. Sept. "were converted." Heb. "ashamed, and sanctified themselves." H.

VER. 16. *Levites* who received the paschal lambs from the unsanctified. M.—The law does not require the ministry of the tribe of Levi for this purpose, as each one might kill the paschal victim at home. But the people were not sufficiently purified on this occasion. Lyran. At other times, laics killed the victims, if they were clean. Exod. xii. 6. After the tabernacle was set up, the priests poured out the blood on the altar; and in latter ages they slew the victim, according to Grotius.

VER. 17. *For*. Prot. "for every one that was not clean, to sanctify them unto the Lord." Sept. "not able to be purified to the Lord." H. The priests alone continued to pour the blood on the altar, till the destruction of the temple. C.

VER. 18. *Ephraim and . . . Issachar* had not been mentioned before. H.—Some indulgence was shown to the tribes of Israel, which had been so long rebellious, for fear lest they should return no more; and because they had shown a good will in procuring the Levites to slay the victims for them, as that was rightly judged a more sacred action than to partake of the feast. The law forbade nevertheless, the unclean to approach to any thing sacred. Lev. xv. 31, and xlii. 4; Num. ix. 6. C.—But a dispensation was granted, (M.) as the Passover could not be celebrated in any but the first or the second month. The people had come with such eagerness that they had not time to acquire the purity required. C.—They were however truly penitent, and God dispensed with them. W.

VER. 20. *Merciful*: lit. "appeased." Heb. and Sept. "healed." S. Jerom (Trad.) says. "It was asserted that no unclean person could taste the Phase but death presently ensued, and they understood that the Lord was appeased, because those who eat did not die." H.

VER. 21. *Days*. It seems all the observances had been omitted in the first month.—*That agreed*. Heb. and Sept. "of strength," sonorous, (M.) which they played on with all their force, or which sounded forth the Divine power. C.

VER. 22. *Heart*; encouraged them to bear the fatigue for other seven days.—*Lord*; being of good dispositions, (C.) and able musicians. Sa. M.—*Praising*. Prot. "making confession to." But the sense is the same. H.—During the seven days, unleavened bread and peace-offerings were used. Ver. 24. C.

VER. 23. *Joy*, though not prescribed by the law. M.

VER. 26. *Israel*: as many of the tribes came to join with their brethren of Juda.

the people: and their voice was heard: and their prayer came to the holy dwelling-place of heaven.

CHAP. XXXI.

Idolatry is abolished, and provisions made for the ministers.

AND when these things had been duly celebrated, all Israel, that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also, and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities.

2 And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office; to wit, both of the priests, and of the Levites, for holocausts, and for peace-offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

3 And the king's part was, that of his proper substance the holocaust should be offered always, morning and evening, and on the sabbaths, and the new moons, and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites, their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the first-fruits of corn, wine, and oil, and honey: and brought the tithes of all things which the ground bringeth forth.

6 Moreover, the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord, their God: and carrying them all, made many heaps.

7 In the third month, they began to lay the foundations of the heaps; and in the seventh month, they finished them.

8 And when Ezechias, and his princes, came in, they saw the heaps, and blessed the Lord, and the people of Israel.

9 And Ezechias asked the priests, and the Levites, why the heaps lay so.

10 Azarias, the chief priest of the race of Sadoc, answered him, saying: Since the first-fruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath

blessed his people. and of that which is left, is this great store which thou seest.

11 Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so,

12 They brought in faithfully both the first-fruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias, the Levite, and Semei, his brother, was the second,

13 And after him, Jehiel, and Azarias, and Nabath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei, his brother, by the commandment of Ezechias, the king, and Azarias, the high priest of the house of God, to whom all things appertained.

14 But Core, the son of Jemna, the Levite, the porter of the east-gate, was overseer of the things which were freely offered to the Lord, and of the first-fruits, and the things dedicated for the holies of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

16 Besides the males, from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses day by day.

17 To the priests, by their families, and to the Levites, from the twentieth year and upward, by their classes and companies.

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields, and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda: and wrought that which was good, and right, and truth, before the Lord, his God,

21 In all the service of the ministry of the house of the Lord, according to the law and the ceremonies, desiring to seek his God with all his heart; and he did it, and prospered.

• A. M. 3278.

CHAP. XXXI. VER. 1. *Manasses*, whether king Osee consented, or the people of Juda followed the dictates of their zeal, neglecting the regular order of things, which forbids the subjects of one kingdom to interfere thus with those of another. Grotius. S. Aug. q. in Deut. vii. and viii.

VER. 2. *Praise*: lit. "confess." H.—There is a confession of God's perfection, as well as of sin. W. *Gates*, within their respective courts. C.—Camp, or temple. Sept. "in the gates, in the courts of the house of the Lord." M.

VER. 3. *Substance*. Since David had placed the ark in the palace of Zion, it seems the kings had furnished the solemn victims for morning and evening, on all the festivals. Solomon also engaged to do it every day; and his magnificence herein astonished the queen of Saba. Chap. vi. 13, and ix. 4, and 3 Kings ix. 25. Ezechiel (xv.) assigns revenues to the prince for this purpose; but as the people were often without any, they paid each the third part of a shekel, to furnish the victims. 2 Esd. x. 32. C.

VER. 4. *Portion*. Lit. "parts," (H.) first-fruits and tithes. M.—Lord, without being taken off by worldly cares.

VER. 5. *Honey* for the priests, not for sacrifice. Lev. ii. 11. It may include dates, or palm wine. See Ps. xii. 4. C.—*Forth*; only wheat, barley, the fruits of vine, olive, pomegranate, fig, and palm-trees. R. Solomon. Lev. xxvi. 30. C.

VER. 6. *Things*, out of which the Levites had to give tithes to the priests. 1 Sam. Nurn. x. 26. M. *Vowed*. Heb. "consecrated to God, and laid them in heaps." H.

VER. 10. *Sadoc*, being his grandson, (1 Par. vi. 12. C.) or the father of Sellum. Jun.—*People*, with abundance; so that more would belong to the priests. C.

VER. 11. *Storehouses*, Sept. *παιδοφύλα*. Solomon had prepared such. T.—But they had gone to ruin, and others might be requisite. C.—The old granaries were to be repaired. M.—People brought their first-fruits to the temple: but the Levites gathered the tithes, and gave a share to the priests, and to those who were on duty. 2 Esd. x. 36.

VER. 12. *Second*; his vicar or coadjutor. C. Chap. xxvi. 11, and xxviii. 7. M.

VER. 13. *High*: lit. "pontiff" H.—Heb. "captain." He is styled first priest, ver. 10. C.—*To whom*, &c., is neither in Heb. nor in the Sept. M. C. D.

VER. 16. *Besides*, (exceptis. C.) not to mention. H. See Lev. xxiii. 38. Girls are included, ver. 18.

VER. 18. *To all*. Not "the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness." H.

VER. 19. *Aaron*. Heb. and Sept. add "the priests," (M.) which is sufficiently understood.—*And in*. Heb. "of" H.

VER. 20. *God*. This is the highest praise that can be given to a prince; and in effect we read there was none like him. 4 Kings xviii. 5. C.—Sept. omit *and truth*. H.

CHAP. XXXII.

Sennacherib invaded the Jews: his army is destroyed by an angel. Ezechias receives them from his sickness: his other acts.

AFTER these things, and this truth, Sennacherib, king of the Assyrians, came and entered into Juda, and besieged the fenced cities, desiring to take them.

2 And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem,

3 He took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind,

4 He gathered together a very great multitude, and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water.

5 He built up, also, with great diligence, all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello, in the city of David, and made all sorts of arms and shields:

6 And he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart, saying:

7 Behave like men, and take courage: be not afraid, nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.

8 For with him is an arm of flesh: with us the Lord, our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias, king of Juda.

9 After this, Sennacherib, king of the Assyrians, sent his servants to Jerusalem, (for he, with all his army, was besieging Lachis,) to Ezechias, king of Juda, and to all the people that were in the city, saying:

10 Thus saith Sennacherib, king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem?

11 Doth not Ezechias deceive you, to give you up to die, by hunger and thirst, affirming, that the Lord your God, shall deliver you from the hand of the king of the Assyrians?

12 Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

13 Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

* A. M. 3201, A. C. 713. 4 Kings xviii. 13, Ezech. xlviii. 20. Isa. xxxvi. 1.

CHAP. XXXII. VER. 1. *Truth*, and sincere piety of the king, God was pleased to put him to trial (T. M. D. ; or, "after these things were established," Jun. Sennacherib attacked Juda when Ezechias had been fifteen years on the throne, and that time had paid the stipulated tribute. 4 Kings xviii. 13. C.

VER. 3. *City*. The torrent Cedron afforded the only good supply of water. It was often dry, and was only three steps across, when full of melted snow or rain. The waters of Siloe and Gihon were collected in it. Yet it was no very difficult enterprise for the king to turn the stream, and introduce the waters through the rock, into a large reservoir in the city, by the canal, which is mentioned 2 Esd. ii. 14; Ezech. xlviii. 19. C.

VER. 5. *Without*, of less strength. *Mello*, the palace, which was strongly situated, and Ezechias added fresh fortifications, 2 Kings v. 1.—*Arms*. Heb. "darts."

VER. 7. *More*. God and his angels, from whom he expected relief, and was not disappointed. 4 Kings v. 16 and xix. 35. C.

14 Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand?

15 Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

16 And many other things did his servants speak against the Lord God, and against Ezechias, his servant.

17 He wrote also letters full of blasphemy against the Lord, the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand.

18 Moreover, he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them and take the city.

19 And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

20 And Ezechias, the king, and Isaías, the prophet, the son of Amos, prayed against this blasphemy, and cried out to heaven.

21 And the Lord sent an angel, who cut off all the stout men, and the warriors, and the captains of the army of the king of the Assyrians: and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels, slew him with the sword.

22 And the Lord saved Ezechias, and the inhabitants of Jerusalem, out of the hand of Sennacherib, king of the Assyrians, and out of the hand of all, and gave them treasures on every side.

23 Many, also, brought victims, and sacrifices to the Lord, to Jerusalem, and presents to Ezechias, king of Juda: and he was magnified thenceforth in the sight of all nations.

24 In those days Ezechias was sick, even to death, and he prayed to the Lord: and he heard him, and gave him a sign.

25 But he did not render again according to the benefits which he had received, for his heart was lifted up: and wrath was kindled against him, and against Juda, and Jerusalem.

26 And he humbled himself afterwards, because his

* Tobias i. 21. — 4 Kings xx. 1, Isa. xxxviii. 1. A. M. 3201, A. C. 713.

VER. 9. *Lachis*, whence he sent Rabshaces. Other blasphemous letters were dispatched from Lachis, (ver. 17,) when Sennacherib was forced to go to meet Tharaca. 4 Kings xix. 9.

VER. 12. *His altars*. Rabshaces was ignorant of the law, and upbraided the king for a commendable action. C.—Thus our adversaries foolishly blame us for keeping holy days and abstinence. H.

VER. 17. *He*. Sennacherib, when he was going towards Egypt.

VER. 21. *Spoke*, to prevent their being offered as victims, to appease the idol and the people. R. Simon. Lyran.—This happened some months after the king's return to Ninive, when he had cruelly oppressed the captive Jews and Toars, 2+. I.

VER. 24. *Sign*. See 4 Kings xx.

VER. 25. *Up*, by riches, and the splendid embassy from Babylon. C.—Prosperity is more dangerous than adversity. W.—Few are able to bear good fortune with moderation. H.

heart had been lifted up, both he and the inhabitants of Jerusalem: and, therefore, the wrath of the Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich, and very glorious, and he gathered himself great treasures of silver, and of gold, and of precious stones, of spices, and of arms of all kinds, and of vessels of great price.

28 Storehouses also, of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle.

29 And he built himself cities: for he had flocks of sheep, and herds without number; for the Lord had given him very much substance.

30 This same Ezechias was he that stopped the upper source of the waters of Gihon, and turned them away underneath toward the west of the city of David: in all his works he did prosperously what he would.

31 But yet in the embassy of the princes of Babylon, that were sent to him, to inquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32 Now the rest of the acts of Ezechias, and of his mercies, are written in the Book of the kings of Juda and Israel.

33 And Ezechias slept with his fathers, and they buried him above the sepulchres of the sons of David: and all Juda, and all the inhabitants of Jerusalem, celebrated his funeral: and Manasses, his son, reigned in his stead.

CHAP. XXXIII.

Manasses, for his manifold wickedness, is led captive to Babylon: he repenteth, and is restored to his kingdom, and destroyeth idolatry: his successor, Amon, is slain by his servants.

MANASSES^a was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel:

3 And he turned, and built again the high places which Ezechias, his father, had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

4 He built, also, altars in the house of the Lord,

^a A. M. 3306, A. C. 698.—^b A. M. 3308. 4 Kings xxi. 1.

VER. 30. *Underneath* the walls of the city, making them run westward Chap. xxxiii. 14.

VER. 31. *Wonder*, at the defeat of Sennacherib (Grot. D.); or rather the retrogradation of the sun, as the Chaldees studied astronomy with diligence. M. T. C.—*Left him*, in punishment of his vanity. H.—*Heart*. How feeble is man when destitute of the Divine assistance! M.

VER. 33. *Above*, for distinction's sake (C.): *meriti prerogative*. S. Jer. Trad. M.

CHAP. XXXIII. VER. 3. *The host of heaven*. The sun, moon, and stars, (Ch.) in imitation of the Phœnicians and ancient Chanaanites.

VER. 5. *Courts* of the Gentiles and of Israel, (M.) though afterwards he also placed idols even in the court of the priests ver. 7. *Seven*, A. 3340.—But we find no express mention of the court of the Gentiles till after the captivity (C.), so that the two courts mean those of the priests and of Israel. V. Lalpand, 3a, &c.

VER. 6. *Valley*. Heb. Ge-ben-ernom, "the vale of the son of Ennom," (H.) a Jebusite, who had formerly possessed that part of the valley of Cedron. M.—Syr. writes *Gena*, whence comes *yeénna*, a place at the foot of Moria, and the sink of the city. A constant fire was kept up to burn dead bodies. Kimchi. D.

VER. 9. *Seduced*. Using the arts of seduction, as well as open force. Heb. "Manasses made Juda . . . etc." 4 Kings xxi. 16.

VER. 10. *Spoke*, by his prophets. 4 Kings.

whereof the Lord had said: "In Jerusalem shall my name be for ever.

5 And he built them for all the host of heaven, in the two courts of the house of the Lord.

6 And he made his sons to pass through the fire, in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanter: and he wrought many evils before the Lord, to provoke him to anger.

7 "He set also a graven, and a molten statue in the house of God, of which God had said to David, and to Solomon, his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments, by the hand of Moses.

9 So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

10 And the Lord spoke to him, and to his people, and they would not hearken.

11 Therefore, he brought upon them the captains of the army of the king of the Assyrians: and they took Manasses, and carried him, bound with chains and fetters, to Babylon.

12 And after that he was in distress, he prayed to the Lord, his God: and did penance exceedingly before the God of his fathers.

13 And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem, into his kingdom; and Manasses knew that the Lord was God.

14 After this he built a wall without the city of David, on the west side of Gihon, in the valley, from the entering-in of the fish-gate round about to Ophel, and raised it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

15 And he took away the strange gods, and the idol, out of the house of the Lord: the altars also, which he

^c 2 Kings vii. 7.—^d 3 Kings viii. 17

VER. 11. *Captains*, probably Tharthan A. 3328. About five years before, Asarhaddon had made himself master of Babylon, to which place the captive king was brought, in the 22nd year of his reign. 4 Kings xx. 10, &c.; Isa. xlii. —*And carried*. Heb. "among the thorns, and bound him with fetters (Prot.) of brass" (Jun., &c.); or, "they took Manasses with a hook," insidiously. C.—*Chains*. Vatable says "two" M.

VER. 12. *Distress*. "When he had been conducted to Babylon, and cast into a brazen vessel full of holes, over a fire, he called upon all the names of the idols, which he was accustomed to adore; and, as he was not heard, nor set free by them, he recollected what he had often heard repeated by his father: When thou shalt call upon me in tribulation, and shalt be converted, I will hear thee graciously; as it is written in Deut. (see chap. iv. 29. H.); and his prayer was thus heard by the Lord, and he was delivered and brought back to his kingdom, like Habacuc." S. Jer. Trad.

VER. 14. *Without*, including what is styled the *second city* (4 Kings xxi. 14); or he perfected the works begun by his father, or repaired the wall which the Assyrians had thrown down, though we read not of their taking the city. C.—*Fish-gate* . . . to *Ophel*, from the north-eastern corner, to the place opposite to the eastern gate of the temple. Chap. xxvii. 3. M.—The fish-gate led towards Joppe, whence the city was supplied with fish. S. Jer. Trad.—It was also called David's gate, because it stood near his city. By it the Chaldees afterwards rushed in. Soph. i. 10. T.

had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

16 And he repaired the altar of the Lord, and sacrificed upon it victims, and peace-offerings, and praise: and he commanded Juda to serve the Lord, the God of Israel.

17 Nevertheless, the people still sacrificed in the high places to the Lord, their God.

18 But the rest of the acts of Manasses, and his prayer to his God: and the words of the seers, that spoke to him in the name of the Lord, the God of Israel, are contained in the words of the kings of Israel.

19 His prayer also, and his being heard, and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues, before he did penance, are written in the words of Hozai.

20 And Manasses slept with his fathers, and they buried him in his house: and his son, Amon, reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did evil in the sight of the Lord, as Manasses, his father, had done: and he sacrificed to all the idols which Manasses, his father, had made, and served them.

23 And he did not humble himself before the Lord, as Manasses, his father, had humbled himself, but committed far greater sins.

24 And his servants conspired against him, and slew him in his own house.

25 But the rest of the multitude of the people slew them that had killed Amon, and made Josias, his son, king in his stead.

CHAP. XXXIV.

Josias destroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

JOSIAS^b was eight years old when he began to reign, and reigned one and thirty years in Jerusalem.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David, his father: he declined not either to the right hand, or to the left.

3 And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father, David: and in the twelfth year after he began to reign, he cleansed

Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things.

4 And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them, and he cut down the groves and the graven things, and broke them in pieces: and strewed the fragments upon the graves of them that had sacrificed to them.

5 And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem.

6 And in the cities of Manasses, and of Ephraim, and of Simeon, even to Nephtali, he demolished all.

7 And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

8 Now, in the eighteenth year^a of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan, the son of Eselias, and Maasias, the governor of the city, Joha, the son of Joachaz, the recorder, to repair the house of the Lord, his God.

9 And they came to Helcias, the high priest: and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem.

10 Which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak.

11 But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed.

12 And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias, of the sons of Merari, Zacharias and Mosollam, of the sons of Caath, who hastened the work: all Levites, skilful to play on instruments.

13 But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias, the priest, found the book of the law of the Lord, by the hand of Moses.

^a A. M. 3361, A. C. 643.

^b 4 Kgs xxii. 1. A. M. 3363, A. C. 641.—A. M. 3380, A. C. 624.

VER. 17. *God.* Heb. adds, "only," and not to idols. H. This worship was not superstitious, but it was illegal, and it is a misfortune, that Manasses had not as much influence to guide the people in virtue, as he had formerly to induce them to follow his example in idolatry. C.—He could not prevail upon them to destroy the high places. M.

VER. 18. *Prayer,* which is not extant in Heb., but in Greek and Latin. As yet it is neither received for canonical, nor rejected by the Church. W.—*Israel.* That kingdom had been overturned in the sixth year of Ezechias. There was now no need of distinguishing the kings of Juda from those of Israel. H.

VER. 19. *Contempt.* Heb. "prevarication." Sept. "apostacy." M.—*Hozai* means "seers." Sept. Prot. H.—But it more probably signifies some particular prophet, (C.) Isaias, (S. Jer. Trad.) "Hanan," (Syr.) or "Saphan," Arab. version. C.—This work, less than the book of the kings of Israel, is now lost. M.

VER. 22. *Made,* though he had afterwards destroyed them. Amon endeavoured to restore their worship, (C.) adoring the same idols, and making other statues in their honour. D.

VER. 23. *Sins,* inasmuch as he did in his guilt. Prot. "but Amon trespassed more and more," (H.) following the former bad example of Manasses. Jer. re. D.

VER. 25. *Them.* Heb. "all that had conspired against king Amon." H.

CHAP. XXXIV. VER. 8. *Boy,* sixteen years old. D.—The kings of Juda were in their minority till they had completed their thirteenth year. Grotius.—*Cleansed.* Heb. and Sept. "in the twelfth year he began to purify," &c. H.—The work was not brought to perfection till six years afterwards. Ver. 8. C. T.

VER. 4. *Idols.* Heb. *emnim*, (H.) "statues of the sun." The term often denotes those open enclosures where sacred fire was kept in honour of the sun. C.—Sept. "the heights above them."

VER. 6. *He.* Heb. "with their swords, (C. Prot. mattocks,) round about;" (H) or, "and in their deserts," the inhabitants being removed. Sept. "in their places around." Syr. and Arab. "in their public places." All the interpreters have read differently from what we find in Heb. at present. Some may wonder that Josias should act thus, out of his own dominions. But the few Israelites who were left had placed themselves under his protection; and as he made no ravages, and the Canaanites did not adopt the former superstitious practices of the country, they were not concerned to see the altars destroyed; nor were the kings of Assyria informed of, or interested to stop, these proceedings. C.

VER. 12. *Of music* is expressed in Heb. and Sept. H.

VER. 13. *Masters:* lit. "master porters." Prot. "officers and porters;" all Levites. H.—Jahath, &c. directed them that carried burdens, (C) as the Heb. intimates; and in general, all the officers were chosen from the same tribe. H.

15 And he said to Saphan, the scribe: I have found the book of the law in the house of the Lord: and he delivered it to him.

16 But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servant, is accomplished.

17 They have gathered together the silver that was found in the house of the Lord: and it is given to the overseers of the artificers, and of the workmen, for divers works.

18 Moreover, Helcias, the priest, gave me this book. And he read it before the king.

19 And when he had heard the words of the law, he rent his garments:

20 And he commanded Helcias, and Ahicam, the son of Saphan, and Abdon, the son of Micha, and Saphan, the scribe, and Asaa, the king's servant, saying:

21 Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias, and they that were sent with him by the king, went to Olda, the prophetess, the wife of Sellum, the son of Thecuath, the son of Hasra, keeper of the wardrobe: who dwelt in Jerusalem, in the second part: and they spoke to her the words above-mentioned.

23 And she answered them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

24 Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book, which they read before the king of Juda.

25 Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands; therefore my wrath shall fall upon this place, and shall not be quenched.

26 But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord, the God of Israel: Because thou hast heard the words of this book,

27 And thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord.

28 For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and

the inhabitants thereof. *They, therefore, reported to the king all that she had said.

29 And he called together all the ancients of Juda and Jerusalem,

30 And went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests, and the Levites, and all the people, from the least to the greatest. And the king read in their hearing in the house of the Lord, all the words of the book.

31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications, with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

32 And he adjured all that were found in Jerusalem, and Benjamin, to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord, the God of their fathers.

33 And Josias took away all the abominations out of all the countries of the children of Israel: and made all that were left in Israel, to serve the Lord, their God. As long as he lived, they departed not from the Lord, the God of their fathers.

CHAP. XXXV.

Josias celebrateth a most solemn Pasch. He is slain by the king of Egypt.

AND ^bJosias kept a Phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon, the son of David, king of Israel, built: for you shall carry it no more: but minister now to the Lord, your God, and to his people, Israel.

4 And prepare yourselves by your houses, and families, according to your courses, as David, king of Israel, commanded, and Solomon, his son, hath written.

5 And serve ye in the sanctuary by the families and companies of Levi,

6 And being sanctified, kill the Phase, and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the Phase, or lambs, and of kids, of the flocks, and of other small cattle, thirty thousand, and of oxen, three thousand: all these were of the king's substance.

8 And his princes willingly offered what they had

* 4 Kings xxvii. 1

* A. M. 3381. 4 Kings xxvii. 21.

VER. 17. *Together*: lit. "melted down," as the Heb. and Sept. signify

VER. 22. *Second part* of the city, near the temple, or near the second gate, or between the two walls. D.

VER. 28. *Peace*. The country enjoyed peace, as Pharaoh was gone (M.); and Josias did not witness the evils here denounced. T

VER. 33. *In Israel*, who had fled into his dominions. See ver. 6. C.—*They*, Sept. "he," &c.

CHAP. XXXV. VER. 3. *By whose*. Sept. "the powerful in Israel, that they might be sanctified to the Lord, and they put," &c. Heb. "who instructed all Israel, the holy people of the Lord: Put," &c. H.—*No name*. Heb. adds,

"upon your shoulders" (H.); whence it is inferred that it had been carried about the cities of Juda, under the impious kings, who would not suffer it in the temple. C.

VER. 5. *Families*. Heb. adds, "according to the divisions of the families of the fathers of your brethren, the people, (H. or laics. C.) and the division of the families of the Levites."

VER. 7. *In*. Heb. "for the Passover-offerings, from the flock, lambs and kids, in number 30,000." *Et reliqui pecoris*, is not expressed. H.

VER. 8. *Offered*. Heb. "gave to the people" H.—*Rulers*: the first alone was high priest. C.—*Small cattle*: lit. "cattle of different sorts;" *commixtum*.

vowed, both to the people, and to the priests and the Levites. Moreover, Helcias, and Zacharias, and Jahiel, rulers of the house of the Lord, gave to the priests to keep the Phase, two thousand six hundred small cattle, and three hundred oxen.

9 And Chonenias, and Semeias, and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad, princes of the Levites, gave to the rest of the Levites to celebrate the Phase, five thousand small cattle, and five hundred oxen.

10 And the ministry was prepared, and the priests stood in their office: the Levites, also, in *their* companies, according to the king's commandment.

11 And the Phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

12 And they separated them to give them by the houses and families of every one, and to be offered to the Lord, as it is written in the book of Moses; and with the oxen they did in like manner.

13 And they roasted the Phase with fire, according to that which is written in the law: but the victims of peace-offerings they boiled in cauldrons, and kettles, and pots, and they distributed them speedily among all the people.

14 And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night: wherefore the Levites prepared for themselves, and for the priests, the sons of Aaron, last.

15 And the singers, the sons of Asaph, stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun, the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service: and, therefore, their brethren, the Levites, prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the Phase, and offering holocausts upon the altar of the Lord, according to the commandment of king Josias.

17 And the children of Israel that were found there, kept the Phase at that time, and the feast of unleavened bread seven days.

18 There was no Phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep such a Phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josias was this Phase celebrated.

* 4 Kings xxiii. 29. A. M. 3394, A. C. 610.—^b Zach. xii. 11.

Prot. apply, "small cattle," which is not now in Heb. H.—Syr. and Arab. have, "sheep;" but we had best follow (C.) the Sept. "sheep, both lambs and kids." Either would suffice. Exod. xii. 5.

VER. 11. *Blood* is expressed in the Sept., and understood in Heb. H.—*With*. Heb. and Sept. "from their hands" (H); receiving it from the offerers, who might lay their own v. et ms. (C.) unless they were unclean. Chap. xxx. 17. H.—*Holocausts*. Heb. and Sept. speak of the paschal lambs. H.—*Holocausts* were regularly to be flayed by priests. Lev. i. 6.

VER. 12. *Separated*. Sept. "prepared the holocaust to give;" having taken notice to whom the victims belonged before they took off the skin, (M.) or rather, separating these from the other peace-offerings. Tourneine.

VER. 15. *Prophets*. Heb. "seer." But Sept., &c. read in the pl. ral. These were prophets of the king, (H.) or masters of music. C.—*Vng. might insinuate* that these were prophets, as well as David. But they were in office under him, as people of the same name were, probably, under Josias. H.

20 * Now after Josias had repaired the temple, Nechao king of Egypt, came up to fight in Charcamis, by the Euphrates: and Josias went out to meet him.

21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao, from the mouth of God, but went to fight in the field of Mageddo.

23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him.

25 Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel: Behold it is found written in the Lamentations.

26 Now the rest of the acts of Josias, and of his mercies, according to what was commanded by the law of the Lord;

27 And his works, first and last, are written in the Book of the kings of Juda and Israel.

CHAP. XXXVI.

The reigns of Joachaz, Joakim, Joachin, and Sedecias: the captivity of Babylon released at length by Cyrus.

THEN the people of the land took Joachaz, the son of Josias, and made him king instead of his father in Jerusalem.

2 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land, in a hundred talents of silver, and a talent of gold.

4 And he made Eliakim, his brother, king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him, and carried him away into Egypt.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord, his God.

* A. M. 3394, A. C. 610. 4 Kings xxiii. 30.—^a Matt. i. 11.

VER. 18. *As Josias kept*. He displayed greater liberality (E. See 4 Kings xxiii. 20) and devotion; and the festival had also been neglected for some time. W.

VER. 21. *With me*. Grotius thinks that Jeremias had given the order; and the author of Heb. Traditions supposes that he forbade Josias to oppose Pharaoh, who, it seems, was assured of victory. C.

VER. 22. *Prepared*. Heb. "disguised himself," like Achab (C); or set his army in array. Sept. "he was bent on fighting him." H.

VER. 24. *After the manner of kings*. is not in Heb., &c. H.

VER. 25. *Law*, on the anniversary (M); or when any calamity occurs, the Lamentations of Jeremias are used. T.

VER. 27. *Israel* is placed first in Heb. and Sept. H.—The kings of Juda assumed the title, as the kingdom had been subverted above a century; and the wretched remains of Israel had retreated into their territories, (C.) or acknowledged their dominion. H.

CHAP. XXXVI. VER. 3. *Hm*. Joachaz had attempted to defend himself

6 Against him came up Nabuchodonosor, king of the Chaldeans, and led him bound in chains into Babylon.

7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the Book of the kings of Juda and Israel. And Joachin, his son, reigned in his stead.

9 Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

10 And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away, at the same time, the most precious vessels of the house of the Lord: and he made Sedecias, his uncle, king over Juda and Jerusalem.

11 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of the Lord, his God, and did not reverence the face of Jeremias, the prophet, speaking to him from the mouth of the Lord.

13 He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord, the God of Israel.

14 Moreover, all the chief of the priests, and the people, wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord, the God of their fathers, sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling-place.

16 But they mocked the messengers of God, and

despised his words, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy.

17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary; he had no compassion on young man, or maiden, old man, or even him that stooped for age; but he delivered them all into his hands.

18 And all the vessels of the house of the Lord, great and small, and the treasures of the temple, and of the king, and of the princes, he carried away to Babylon.

19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed.

20 Whosoever escaped the sword, was led into Babylon, and there served the king and his sons, till the reign of the king of Persia.

21 That the word of the Lord, by the mouth of Jeremias, might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation she kept a sabbath, till the seventy years were expired.

22 But in the first year of Cyrus, king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus, king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

23 Thus saith Cyrus, king of the Persians: All the kingdoms of the earth hath the Lord, the God of heaven, given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord, his God, be with him, and let him go up.

a 4 Kings xxiv. 1, Jer xxxvii. 1.—b A. M. 3405, A. C. 590.

c Esd. i. 1, and vi. 3, Jer. xxv. 12, and xxix. 10.—d A. M. 3468, A. C. 536.

and had been conducted prisoner to Reblatha. 4 Kings xxiv. 33; Eze. xix. 4. He was now deposed in form, and a tribute laid upon the people. C.

VER. 6. *Babylon*, but sent him back soon after (T.); unless he altered his first design, (D.) and slew him ungracefully at Jerusalem. Lyran. E. C. 4 Kings xxiv. 5. He allowed him to reign as a vassal over three years, but took Daniel, &c. captives. The seventy years of Jeremias, (xxv. 11,) are to be dated from this event A. 3402, Usher.

VER. 8. *In him*. The Jews explain this of the diabolical characters forbidden, Lev. xix. 28. Circumcise. R. Sol. &c.—But it may simply denote the hidden sins of the king, which God will bring to light, or his rebellious conduct. Amama. Gen. xiv. 16. C.

VER. 9. *Eight years old*. He was associated by his father to the kingdom when he was but eight years old; but after his father's death, when he reigned alone, he was eighteen years old. 4 Kings xxiv. 8. Ch.—He only enjoyed the throne three months and ten days. T.—We must however observe, (H.) that the Alex. Sept., the Syr., and Arab. read here, eighteen. C.—These eight years may be dated from the captivity, and not from the king's birth. Usher. D.

VER. 10. *Year*, in spring, when kings go out to war. C.—*Uncle*. Sept. "brother of his father," which comes to the same sense, and was certainly the case. Heb. "his brother." Abraham indeed gives the title to his nephew. Gen. xxi. 8. C.

VER. 13. *By God*, to be faithful. T.—This enhances his crime. C.

VER. 15. *Early*. Prot. "betimes, and sending: because." &c. H.

VER. 16. *Remedy*. All attempts to convert them proved in vain (T.); and God, perceiving that they even despised his calls, became inexorable. C.

VER. 18. *Vessels*. Only a few remained, to be restored by Cyrus. Ver 19. C.

VER. 20. *Sons*; Evilmerodac and Baltassar.—*Persia*; Cyrus, who subdued the country.

VER. 21. *Sabbaths*, every seventh year. Lev. xxv. 2, and xxvi. 43; Jer. xxv. 11, and xxix. 10.—*Expired*: not that the earth was quite neglected all that time, from the third year of Joakim, A. M. 3398 till 3468. C.—But it was almost, particularly after the murder of Goconas, (M.,) the public worship was at a stand, &c. H.

VER. 22. *First*. Cyrus had ruled over Persia from A. 3444. He was now emperor of the East. A. 3468. C.—These two verses are repeated by Esdras, which evinces that he was the author of this work also, (T.) adding them when he restored (W.) or revised (H.) the Holy Scriptures. W.

VER. 23. *The Lord (Jehv)*. In Esdras we find *jet*, "Let," his God. H.—*Up*. The sentence is completed in the following book, which makes it probable that these verses are here inserted improperly by some transcriber.

THE

FIRST BOOK OF ESDRAS.

This Book taketh its name from the writer, who was a holy priest and doctor of the law. He is called by the Hebrews *Ezra*, (Ch) and was son, (T.) or rather, grandson, he lived above 150 years, a descendant of Sadaia. 4 Kings xxv. 18. It is thought that he returned first with Zorobabel, and again, at the head of other captives, in the seventh year of Artaxerxes Longimanus, with an authority. Esdras spent the latter part of his life in exhorting the people, and in explaining to them the law of God. He appeared with great dignity at the dedication of the walls of Jerusalem. 2 Esd. xii. 20—35. We have four books which bear the same name. This

and the following book of Nehemias originally made but one in Heb., (S. Jerom, &c.,) as the transactions of both those great men are recorded. The third and fourth are not in Heb., nor received into the canon of the Holy Scriptures, though the Greek Church add the third as canonical, and place it first (W.); and Genebrard would assert that both ought to be received, as they were by several Fathers. But they contain many things which appear to be erroneous, and have been rejected by others of great authority, and particularly by S. Jerom. The third book seems to have been written very early, by some Hellenist Jew, who was desirous of embellishing the history of Zorobabel, and the fourth was probably composed by some person of the same nation, who had been converted to Christianity, before the end of the second century; and was injudiciously attempted to convert his brethren, by assuming the name of a man who was so much respected. Many things have been falsely attributed to Esdras on the same account. It is said that he invented the Masora; restored the Scriptures which had been lost; fixed the canon of twenty-two books, substituted the Chaldaic characters instead of the ancient Hebrew, Samaritan, or Phœnician. But though Esdras might sanction the latter, now become common, the characters might vary insensibly, (Bianchini Kennicott, Dis. 2.) as those of other languages have done, (id.) and the sacred books never perished wholly; nor could the canon be determined in the time of Esdras. C.—As for the Masoretic observations and points, they are of too modern an invention. Elias Levita, Capell. Houbgant, &c.—What we know more positively of Esdras is, (W.) that he was empowered by Artaxerxes to bring back the Jews, and that he acted with great zeal. H.—This book contains the transactions of eighty-two years. A. 3450. The letter of Ream, and the king's answer, (chap. iv. 7, till chap. vi. 19, as well as chap. vii. 12, 27,) are in Chaldean; the rest of the work is in Hebrew. C.—We may discover various mysteries concealed under the literal sense of this and the following book. S. Jer. ep. ad Pamm. W.—Esdras is supposed by the Holy doctor, as well as by some of the Rabbins, &c., to have been the same person with the prophet Malachy (Button); and several reasons seem to support this conjecture, though it must still remain very uncertain. C.—Some think that (H.) Esdras wrote only the last four chapters, and the author of Paral. the six preceding ones. D.—But it is most probable that he compiled both from authentic documents. H.—Some few additions may have been inserted since by Divine authority. 2 Esd. xli. 11, 22. T.

CHAPTER I.

Cyrus, king of Persia, releaseth God's people from their captivity, with licence to return, and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence

IN the first year of Cyrus, king of the Persians, that the word of the Lord, by the mouth of Jeremias, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

2 Thus saith Cyrus, king of the Persians: The Lord, the God of heaven, hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord, the God of Israel; he is the God that is in Jerusalem.

4 And let all the rest, in all places, wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

A. M. 3463, A. C. 536. 2 Par. xxxvi. 22. Jer. xxv. 12, and xxix. 10, Isa. xlv. 23, and xlv. 1.

CHAP. I. VER. 1. *Id.* Heb. "And, (C.) or But in," as 2 Par. xxvi. 22. H.—Thus the historical works are connected.—*First.* The design was put in execution only in the following year. A. 3463.—Cyrus (Heb. *coross*, (H.) or *Koresch*,) means "the sun," according to Cicero and Plutarch. Josephus (xi. 1) informs us that this prince became a friend to the Jews, in consequence of having seen the prediction of Isaiah (xlv. 23, and xlv. 1) fulfilled in his own person. He took Babylon, A. 3466, and established the Persian empire, which was subverted by Alexander. C.—He had before ruled over Persia twenty-seven years, and only reigned three as sole monarch at Babylon. T.—*The Lord*; every good motion, even in infidels, proceeds from him. D.—Cyrus was one of the best and greatest conquerors of antiquity. He was the son of Cambyzes, by Mandane, princess of Media. Xenophon informs us that he died in his bed (H.); and had been lately conquered. T.

VER. 2. *Earth*, which had belonged to the king of Babylon. H.—This may be an hyperbole, or an allusion to Isa. xlv. 1. M.—The dominions of Cyrus were very extensive, (Xenophon, *Mem.* i. and viii.) reaching from Ethiopia to the Euxine Sea, &c. He acknowledges that he received all from the hand of God.—*House*, or temple. Isa. xlv. 23.—*Judea*. So the Sept. read, but the Heb. has "Juda," all along. The whole country now began to be known by the former name. H.

VER. 4. *Rest*, who do not please to return. The Jews went at different times, and under the different leaders, Zorobabel, Esdras, and Nehemias. Many did not return at all. Cyrus allows them full liberty. He permits money to be exported, particularly the half shekel, required Exod. xxx. 13, and all voluntary contributions for the temple. Grotius. C.—He also enjoins the prefects of the provinces, (ver. 6, and chap. iii. 7,) whom Josephus styles "the king's friends," to forward the work; and he even designed to perfect it at his own expense. Chap. vi. 4.

VER. 8. *Gazabur* means, "the treasurer." Heb. Syr. C. Prot. 3 Esd. ii. 10. H. *Son* is not in Heb., &c., (V.) and must be omitted. T.—*Sassabasar*. This was another name for Zorobabel, (Ch.) given by the Chaldees, as they changed the name of Daniel into Baltassar. Euseb. Prep. Evan. xi. 3. T.—But

6 And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

7 And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

8 Now Cyrus, king of Persia, brought them forth by the hand of Mithridates, the son of Gazabar, and numbered them to Sassabasar, the prince of Juda.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives thirty cups of gold,

10 Silver cups of a second sort, four hundred and ten other vessels, a thousand.

11 All the vessels of gold and silver, five thousand four hundred. All these, Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

CHAP. II.

The number of them that returned to Judea: their oblations.

NOW these are the children of the province, that went out of the captivity, which Nabuchodonosor, king of Babylon, had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city:

2 Esd. vii. 6.

others think that this was the Persian "governor (Junius) of Judea," (3 Esd.) as one resided at Jerusalem till the days of Nehemias. 2 Esd. v. 14.

VER. 9. *Knives*. Sept., &c., "changes" of garments. C.

VER. 10. *Sort*. Sept. and Syr. "double;" yet of less value. C.—As no first sort had been mentioned, and some Latin MSS. read 2410, agreeably to 3 Esd. ii. 12, and the truth, (Hallet,) it may be inferred that "thousands" were expressed anciently by single letters, with a dot . . over them." Afterwards, when numbers were expressed by words at length, the *b* being thus reduced to signify "two," was, of course, written *amin*; but this word making nonsense with the following, has been since changed into *massum*, a word not very agreeable to the sense here, and which leaves the sum total, now specified in the Heb. text, very deficient for want of the 2000, thus omitted. Kennicott, Dis. 2.—Josephus has, "30 golden cups, 2400 of silver." H.

VER. 11. *Hundred*. Only 2499 are specified. 3 Esd. reads 5469. Josephus (xi. 1) differs from all, reading 5210, which shows that the copies have varied, and that the Heb. is incorrect. C.

CHAP. II. VER. 1. *Note*, this catalogue is given again, 2 Esd. vii. 6, and 3 Esd. v. 7. These three catalogues vary considerably, not only in the proper names, but also in the numbers, (H.) though they must have been the same originally, and still give the same total, 42,360. We cannot find that number at present by above 8400. In many cases the disagreement consists of a single unit, hundred, &c., which may lead us to suspect that the Palmyrene, or the more ancient Sidonian notation, may have been adopted in some Heb. MSS., being used about the time of Christ. See Swanton's Tables, (Phil. Trans. xlv. i. and l.,) where the Sidonian owns express the units by small perpendicular strokes; and the Palmyrene inscriptions only admit four of these together, having an arbitrary mark for 5. "the hundreds and units after the tens, are expressed in both, in the same manner as the single units." Kennicott, 2 Diss. Cordell (MS. note on this author) disapproves of this mode of correcting, and says that the females are included in the total sum, being 12,542, not recorded in the separate sums. But this number seems too small, as there are generally as many of that sex as of the other. H.—Some find the total 31,583, which leaves 10,777 wanting to complete

2 Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the men of the people of Israel:

3 The children of Pharos, two thousand one hundred seventy-two.

4 The children of Sephatia, three hundred seventy-two.

5 The children of Area, seven hundred seventy-five.

6 The children of Phahath Moab, of the children of Josue: Joab, two thousand eight hundred twelve.

7 The children of Elam, a thousand two hundred fifty-four.

8 The children of Zethua, nine hundred forty-five.

9 The children of Zachai, seven hundred sixty.

10 The children of Bani, six hundred forty-two.

11 The children of Bebai, six hundred twenty-three.

12 The children of Azgad, a thousand two hundred twenty-two.

13 The children of Adoniam, six hundred sixty-six.

14 The children of Beguai, two thousand fifty-six.

15 The children of Adin, four hundred fifty-four.

16 The children of Ather, who were of Ezechias, ninety-eight.

17 The children of Besai, three hundred and twenty-three.

18 The children of Jora, a hundred and twelve.

19 The children of Hasum, two hundred twenty-three.

20 The children of Gebbar, ninety-five.

21 The children of Bethlehem, a hundred twenty-three.

22 The men of Netupha, fifty-six.

23 The men of Anathoth, a hundred twenty-eight.

24 The children of Azmaveth, forty-two.

25 The children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

26 The children of Rama and Gabaa, six hundred twenty-one.

27 The men of Machmas, a hundred twenty-two.

28 The men of Bethel and Hai, two hundred twenty-three.

29 The children of Nebo, fifty-two.

30 The children of Megbis, a hundred fifty-six.

31 The children of the other Elam, a thousand two hundred fifty-four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid and Ono, seven hundred twenty-five.

34 The children of Jericho, three hundred forty-five.

35 The children of Senaa, three thousand six hundred thirty.

36 The priests: the children of Jadaia, of the house of Josue, nine hundred seventy-three.

37 The children of Emmer, a thousand fifty-two.

38 The children of Pheshur, a thousand two hundred forty-seven.

39 The children of Harim, a thousand and seventeen.

40 The Levites: The children of Josue, and of Cedmiel, the children of Odovia, seventy-four.

41 The singing men: The children of Asaph, a hundred twenty-eight.

42 The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

43 The Nathinites: The children of Siha, the children of Hasupha, the children of Tabbaoth,

44 The children of Ceros, the children of Sia, the children of Phadon,

45 The children of Lebana, the children of Hagaba, the children of Accub,

46 The children of Hagab, the children of Semlai, the children of Hanan,

47 The children of Gaddel, the children of Gaher the children of Raaiia,

48 The children of Rasin, the children of Necoda, the children of Gazam,

49 The children of Aza, the children of Phasea the children of Besea,

50 The children of Asena, the children of Munim, the children of Nephusim,

51 The children of Bacbuc, the children of Hacuha, the children of Harhur.

52 The children of Besluth, the children of Mahida, the children of Harsa,

53 The children of Bercos, the children of Sisara, the children of Thema,

54 The children of Nasia, the children of Hatipha.

55 The children of the servants of Solomon, the chil-

42,360, as these could not make out their genealogies, or were of the ten tribes. In this chapter only 29,818 are specified, whereas 2 Esd. vii. has 31,069; the latter reckons 1765 unnoticed by Esdras, who has 494 not specified in Nehemias. The difference, that seems to make a reconciliation impossible, is what makes these authors agree; for if you add the surplus of each to the other, the same total, 31,583, will arise. Altung. Ep. 59. This solution, though ingenious, is not solid or satisfactory. Rondet, t. v. p. 176.—De Vence rather thinks that the difference is to be laid to the charge of transcribers, or that some people enrolled themselves after the registers had been made up; so that they are only included in the general sum. H. The list given 1 Par. ix. 4, comprises only those who came first from Babylon. C.—After this remark, it will hardly be requisite to specify all the variations of names and numbers. H.—“For what can be hence inferred, but that there are some arithmetical mistakes in Scripture, which no one denies?” Huet.—“Almost all who are conversant with ancient copies, agree in the decision of S. Jerom, as they cannot but perceive that some variations have crept in, particularly with respect to numbers and proper names.” Walton.—*Juda* now is used to denote Judea. H.

VER. 2. *Zorobabel* was the prince, *Josue* the high priest. C.—There are twelve mentioned in 2 and 3 Esd. But here the sixth, Nahamani, or Enemon, is omitted. H. They represented the twelve tribes, (Kennicott,) and were chiefs. M.—It is wonderful that Esdras is not here mentioned, as well as Nehemias, who led a company after him, many of whom are here recorded. C.

VER. 3. *Children*. When this term precedes the name of a man, it means his offspring (ver. 3. 20.), when placed before a city, it denotes the inhabitants. Ver. 21, 35. C.

VER. 5. *Seven*. 2 Esd. only 602. These arrived at Jerusalem; the rest altered the road. Junius. C.

VER. 13. *Six*. Other 60 returned afterwards with Esdras. H. Chap. viii. 13.

VER. 16. *Ather*. 3 Esd. Ater-Ezekias, 92, but 2 Esd. has *Ater*, children of Hezekias, 98. H.

VER. 20. *Gebbar*. 2 Esd. *Gabaon*. 3 Esd. “Bantereus, 3005.” H.

VER. 22. *Six*. 2 Esd. puts the inhabitants of those two cities together, and makes 188, instead of the present calculation 179. C.—Netupha was in Ephraim. D.

VER. 29. *Nebo*. 2 Esd. (vii. 33) adds, “of the other Nebo,” as in some Latin copies a first had been mentioned, (ver. 30.) where we have Geba, (C.) here written Gaba, ver. 26. H.—Nebo belonged to some of the other tribes, as well as Phahath-Moab; which shows that some of the people returned, (C.) and are particularized, as well as the men of the three tribes of Juda, Benjamin, and Levi. H.

VER. 31. *Other Elam*. The first is mentioned (ver. 7) with exactly the same number. Is not this verse redundant? C.

VER. 33. *Hadid*. These cities were in the tribe of Benjamin. C.

VER. 35. *Senaa* was in Ephraim, eight miles from Jericho. Euseb.

VER. 36. *Josue*, the high priest, ver. 2.

VER. 40. *Odovia*, called Juda, chap. iii. 2. C.

VER. 43. *Nathinites*, “people given” (1 Par. ix. 3. H.) by Josue, David and Solomon. T.

VER. 55. *Servants*, proselytes. 1 Par. xxi. 2. M.

dren of Sotai, the children of Sopheret, the children of Pharuda,

56 The children of Jala, the children of Dercon, the children of Geddel.

57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,

58 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not show the house of their fathers and their seed, whether they were of Israel.

60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.

61 And of the children of the priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:

62 These sought the writing of their genealogy, and found it not; and they were cast out of the priesthood.

63 *And Athersatha said to them, that they should not eat of the holy of holies, till there arose a priest, learned and perfect.

64 All the multitudes as one man, were forty-two thousand three hundred and sixty,

65 Besides their men-servants, and women-servants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men and singing women, two hundred.

66 Their horses, seven hundred thirty-six, their mules, two hundred forty-five,

67 Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.

69 According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.

70 So the priests, and the Levites, and some of the people, and the singing men, and the porters, and the

* 2 Esd. vii. 65.—b A. M. 3469 A. C. 535.

Nathinites, dwelt in their cities, and all Israel in their cities.

CHAP. III.

An altar is built for sacrifices, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

AND now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.

2 And Josue, the son of Josedec, rose up, and his brethren, the priests, and Zorobabel, the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer holocausts upon it: as it is written in the law of Moses, the man of God.

3 And they set the altar of God upon its bases, while the people of the lands, round about, put them in fear and they offered upon it a holocaust to the Lord, morning and evening:

4 And they kept the feast of the tabernacles, as it is written, and offered the holocaust every day orderly, according to the commandment, the duty of the day in its day.

5 And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a free-will offering was made to the Lord.

6 From the first day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.

7 And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar-trees from Libanus to the sea of Joppe, according to the orders which Cyrus, king of the Persians, had given them.

8 And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel, the son of Salathiel, and Josue, the son of Josedec, and the rest of their brethren, the priests and Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites, from twenty years old and upward, to hasten forward the work of the Lord.

9 Then Josue, and his sons, and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of

* A. M. 3469.

VER. 59. *Thelmela*, "the height of Meln, or of salt." The river Melas empties itself into the Euphrates. Strabo, 12. The cities here mentioned were in Chaldea.—*Thelharsa*, or *Thelassar*, 4 Kings xix. 12.—*Cherub*, &c., were cities of Chaldea, (T) or chief men.

VER. 61. *Their name*. The priest, Berzellai, assumed the name of the family from which he had chosen a wife. H.—It was that of the famous old man who was so hospitable to David. 2 Kings xix. 31. C.

VER. 63. *Athersatha*. Prot. marg. "the governor," (H.) in the Persian language. D.—Nehemias has this title. 2 Esd. viii. 9. H.—It means "a cap-bearer." C. M.—3 Esd. "And Nehemias, who is also Atharias, said unto them, that they should not partake of the holy things, till a high priest, clothed with manifestation and truth, should arise." H.—*Learned*. Heb. "with Urim and Thummim." We do not find that God had been consulted, in this manner, since the time of David: and the Jews inform us that the ornament was not used after the captivity, (C) as it had been, perhaps, concealed with the ark, by Jeremias. 2 Mac. i. 4. T.

VER. 64. *Forty-two thousand*, &c. Those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes. Ch.—This explanation is given by R. Solomon. W.—But we have seen that cities belonging to the ten tribes are specified. See ver. 1, and 29. H.—Josephus (xi. 1), adds 102 to the number. C.—The small number of servants and cattle show that the people were poor. D.

VER. 65. *Servants*. Probably strangers. C.—Yet the Hebrews might renounce their liberty. Exod. xxi. 6. H.—*Hundred*, comprised in the last number (C); or they belonged to Israel, but were different from those mentioned ver. 41. We find 45 more in 2 and 3 Esd. H.—These might be inserted by Nehemias, after they had proved themselves to be of the tribe of Levi. Tournemine.—There were in all 49,042. H.—So much was the power of this kingdom now reduced! Sulp. Severus says above 50,000 of every sex and rank could not be found. H.

VER. 69. *Solids*. Heb. *drocmanum*. H.—"Daries," worth as much as a golden sicle. Pelleuer. C. 1 Par. xxix. 7.—*Pounds*, (mnas,) or 60 sicles. M.—3 Esd. has "mans" in both places.

VER. 70. *Some*. The later, mentioned from ver. 2 to 35. 11.

CHAP. III. VER. 1. *Month*. Tisri, famous for the feasts of trumpets, of expiation, and of tabernacles. D.—The Israelites in general spend four months on their journey, and two in making preparations for the feast of tabernacles, (T.) and in erecting huts for themselves. C.

VER. 2. *Josue*, or *Jesus*, (Jeshua,) the son of Josedec, he was the high priest at that time (C), the first after the captivity. *Salathiel*, by whom he was brought up, though he was born of Phadaa. 1 Par. iii. 19. C.—Prot. read *Salathiel*.

VER. 7. *Meat*, in imitation of Solomon. 3 Kings v. 11.—*Orders*. H. b. "permission." C.—Prot. "grant." H.

VER. 10. *Hands*; compositions, (H.) or ordinances. W.—The 135th Psalm was sung, (C.) or the 117th. Vatab.

God: the sons of Henadad, and their sons, and their brethren, the Levites.

10 And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites, the sons of Asaph, with cymbals, to praise God by the hands of David, king of Israel.

11 And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid.

12 But many of the priests and the Levites, and the chief of the fathers and the ancients, that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.

13 So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

CHAP. IV.

The Samaritans, by their letter to the king, hinder the building.

NOW the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord, the God of Israel.

2 And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold we have sacrificed to him, since the days of Asor Haddan, king of Assyria, who brought us hither.

3 But Zorobabel and Josue, and the rest of the chief of the fathers of Israel, said to them: You have nothing to do with us to build a house to our God, but we ourselves, alone, will build to the Lord, our God, as Cyrus, king of the Persians, hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

* A. M. 3469.

5 And they hired counsellors against them, to frustrate their design all the days of Cyrus, king of Persia, even until the reign of Darius, king of the Persians.

6 And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the counsel, wrote to Artaxerxes, king of the Persians: and the letter of accusation was written in Syriac, and was read in the Syrian tongue.

8 Reum Beelteem, and Samsai, the scribe, wrote a letter from Jerusalem to king Artaxerxes, in this manner:

9 Reum Beelteem, and Samsai, the scribe, and the rest of their counsellors, the Dinites, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Elamites,

10 And the rest of the nations, whom the great and glorious Asenaphar brought over, and made to dwell in the cities of Samaria, and in the rest of the countries on this side of the river, in peace.

11 (This is the copy of the letter, which they sent to him): To Artaxerxes, the king, thy servants, the men that are on this side of the river, send greeting;

12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem, a rebellious and wicked city, which they are building, setting up the ramparts thereof, and repairing the walls.

13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the kings.

14 But we, remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have, therefore, sent and certified the king,

15 That search may be made in the books of the histories of thy fathers, and thou shalt find written in the

VER. 12. *Temple.* This second temple, though very large (2 Mac xiv. 13) and magnificent, (Agg. i. 10,) never equalled the glory of the first in its outward appearance, being also destitute of the ark, and perhaps of the Urin, &c. But the presence of the Messias gave it a more exalted dignity. C.—As it was less beautiful than that of Solomon, Aggeus must be understood to speak of the Church of Christ. S. Aug. de C. xviii. 45. W.

CHAP. IV. VER. 1. *Enemies; Samaritans, and others.* Ver. 9.

VER. 2. *Asor Haddan* sent a priest to instruct these people, but Salmanazar had transported them into the country. C.—They continued for some time worshipping idols alone, and afterwards they consented to pay the like adoration to the Lord. 4 Kings xvii. 24, &c. H.—It is clear, from their petition, that they had as yet no temple. The first was erected by them on Garizim, by leave of Alexander the Great, as a retreat for Manasses, brother of the Jewish high priest, and others who would not be separated from their strange wives. Joseph. xi. C.—The fathers indeed adored there, (John ix. 20; Gen. xii. 6,) and Josue erected an altar on Hebal, but the Samaritan copy says it was to be on Garizim. Deut. xxvii. 4; Jos. viii. 30. H.

VER. 3. *You, &c.* Lit. "It is not for you and us to build." But why might not these people assist in the work, as well as king Hiram or Darius? H.—They were aware of the insincerity of these people. M.—The permission was, moreover, only granted to the Jews (C.); but Cyrus had exhorted all to contribute (chap. i. 4), and Darius, as well as his pagan governors, were not repelled with disdain (chap. vi. 18. H).

VER. 5. *Counsellors; ministers of the king, (C.) or governors of the provinces.* T.—Cyrus, who was ignorant of their machinations, (Josephus,) being engaged in war with the Scythians. C.—Darius, son of Hystaspes, who succeeded the false Smerdis, after five months' usurpation. C.

VER. 6. *Assuerus; otherwise called Cambyses, the son and successor of Cyrus.* He is also, in the following verse, named Artaxerxes, by a name common to almost all the kings of Persia, (Ch.) after Memnon. Diod. 15. Sept. 'Artasastha.' *Arta* signifies "great," and *xerxes*, "warrior." Herod. vi. 98.

—After Assuerus, some copies add, "he is Artaxerxes," and Assuerus is so called in the Sept. of Sixtus. 3 Esd. ii. 16. M.

VER. 7. *Artaxerxes* may be the Oropastes of Trogu, (C.) or the false (H.) Smerdis. Herodot.—Beselam, &c. These governed the provinces on the west side of the Euphrates.—Syriac comprises the Chaldee, with which it has a great resemblance. It was spoken at the court of Babylon. Xenop. 7. See 4 Kings xviii. 26, and 2 Mac. xv. 37; Dan. ii. 4.

VER. 8. *Beelteem.* Syr. "the son of Baltam." The term designates the office of Reum, "the master of reason," president of the council, treasurer, &c. C.—Prot. "chancellor." From. Prot. "against." H.—Heb. "concerning."

VER. 9. *Counsellors.* Sept. and Syr. "of our fellow-servants." Chal. "colleagues."

VER. 10. *Asenaphar*, commonly supposed to be Asarhaddon, though we know not that he caused any of these nations to remove thither, as Salmanazar certainly did. C.—The name of the latter occurs in some copies. Lyran.—*River, Euphrates.* In peace. H.—The original, *canoth*, is neglected by the Sept. and Arab. The Syr. reads, "Acheeneth." Others translate, "at that time," as if the date had been lost. Jun., &c.—Prot. "and at such a time." H.—Le Clerc takes it to mean "and the rest," as if the title were curtailed. But it is more probable that the text ought to be Keet, as ver. 17, and that we should translate, "beyond the river, (C.) as now, (11) unless this word ought to be here omitted, (H.) to Artaxerxes, the king, peace (and prosperity) as at present." C.—Chal. *selum ucanth*, "peace even now." H.—3 Esd. (ii. 17) joins the last word with ver. 12, "And now be it," &c. *Canoth* may have this sense, (C.) and consequently no change is necessary. H.

VER. 13. *Revenues.* Sept., &c. include all under the term of "tribute."

VER. 14. *Eaten.* Chal. "on account of the salt, with which we have been salted, from the palace." The king's officers were fed from his table. Salt is put for all their emoluments (C.); and hence the word *salary* is derived. Pliny, xxxi. 7. C.—Prot. "Now because we have maintenance from the king's palace, and it was not meet," &c. H.

records: and shalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old times: for which cause also, the city was destroyed.

16 We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

17 The king sent word to Reum Beelteem, and Samsai, the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace.

18 The accusation, which you have sent to us, hath been plainly read before me;

19 And I commanded: and search hath been made, and it is found, that this city of old times hath rebelled against kings, and seditions and wars have been raised therein.

20 For there have been powerful kings in Jerusalem, who have had dominion over all the country that is beyond the river: and have received tribute, and toll, and revenues.

21 Now, therefore, hear the sentence: Hinder those men, that this city be not built, till further orders be given by me.

22 See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai, the scribe, and their counsellors: and they went up in haste to Jerusalem to the Jews, and hindered them with arm and power.

24 Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius, king of the Persians.

CHAP. V.

By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple: which their enemies strive in vain to hinder

NOW Aggeus, the prophet, and Zacharias, the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

2 Then rose up Zorobabel, the son of Salathiel, and Josue, the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 And at the same time came to them, Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors: and said thus to them: Who hath given

• A. M. 3485.

you counsel to build this house, and to repair the walls thereof?

4 In answer to which we gave them the names of the men who were the promoters of that building.

5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed, that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

6 The copy of the letter that Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors, the Arpharsachites, who dwelt beyond the river, sent to Darius, the king.

7 The letter which they sent him, was written thus. To Darius, the king, all peace.

8 Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones; and timber is laid in the walls: and this work is carried on diligently, and advanceth in their hands.

9 And we asked those ancients, and said to them thus. Who hath given you authority to build this house, and to repair these walls?

10 We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

11 And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago, and which a great king of Israel built and set up.

12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor, the king of Babylon, the Chaldean: and he destroyed this house, and carried away the people to Babylon.

13 But in the first year of Cyrus, the king of Babylon, king Cyrus set forth a decree, that this house of God should be built.

14 And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor,

15 And said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.

16 Then came this same Sassabasar, and laid the found-

been authorized by Cyrus. Ver. 13, 17. Josephus, and 3 Esd. iii., and iv. 47, assert that Darius had given leave. C. M.

VER. 4. *In.* Sept. "Then I (or they; *ἐγὼ* or *αὐτοὶ*). The Syr. and Arab. declare for the latter) said thus to them: What," &c.—*We gave.* Chal. "what are the names?" H.

VER. 5. *Ancients.* Sept. "captivity of Juda." H.—Divine Providence favoured the undertaking. Delebo adag. 216. M. Psal. xxxiii. 18. —*His eyes sometimes threatens ruin.* Amos ix. 8. C.—God did both on this occasion. W.—*Hinder.* Chal. "cause them to leave off, till the matter came to Darius, (H.) and his decision was brought back" (C.); or Prot. "and then they returned answer by letter concerning this matter."

VER. 8. *Unpolished.* Prot. "great." H.—Heb. "to be rolled." See Vitruv. x. 6. Sept. "choice stones." Kimchi, &c., "marble." C. 3 Esd. "polished and precious stones." H.—Yet the Vulg. seems more conformable to chap. vi. 4, and Agg. ii. 2. M.—Ribera.—*Walls every fourth course.* 3 Kings vi. 36. C.

VER. 14. *Governor.* Sept. "over the treasury."

VER. 16. *In building,* being pretty far advanced, though for some time past it had been at a stand. H.

VER. 15. *Fathers,* the preceding emperors, Nabuchodonosor, Salmanassar, &c. H.

VER. 16. *Possession.* Sept. have simply, "peace."

VER. 19. *Seditions:* so are styled the just efforts of the Jews, to keep or to regain their liberty. C.

VER. 20. *Kings,* only David and Solomon. M.

VER. 21. *Hear.* Chal. "give command," &c.—*Further:* lit. "perhaps" H.—This was a private edict, which might be rescinded. Dan. vi. 7.

VER. 23. *Beelteem* is not in Chal.—*Arm,* or "force." Prot. H.

VER. 24. *House.* They went beyond the order which only forbade the building of the city, ver. 21.—*Darius,* A. 3485. C.—He was the son of Hystaspes, (S. Jer.), and not Nottus, the sixth from Cyrus, as Sulpicius and Scaliger believe. T.

CHAP. V. VER. 1. *Addo* was grandfather of the prophet, whose writings are extant. C.—Both prophesied in the second year of Darius. M.

VER. 2. *Then* Aggeus had rebuked the people for building houses for themselves, while they neglected the temple. The work was hereupon resumed without any fresh order from the king, as the edicts of the usurper Darius were considered as null, and the Jews only answer the governor, that they had

ations of the temple of God in Jerusalem, and from that time, until now, it is in building, and is not yet finished.

17 Now, therefore, if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been decreed by Cyrus, the king, that the house of God, in Jerusalem, should be built, and let the king send his pleasure to us concerning this matter.

CHAP. VI

King Darius favoureth the building, and contributeth to it.

THEN king Darius gave orders, and they searched in the library of the books that were laid up in Babylon.

2 And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

3 In the first year of Cyrus, the king: Cyrus, the king, decreed, that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

4 Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

5 And, also, let the golden and silver vessels of the temple of God, which Nabuchodonosor took out of the temple of Jerusalem, and brought to Babylon, be restored, and carried back to the temple of Jerusalem, to their place, which also were placed in the temple of God.

6 Now, therefore, Thathanai, governor of the country beyond the river, Stharbazanai, and your counsellors, the Arpharsachites, who are beyond the river, depart far from them,

7 And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

8 I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

9 And if it shall be necessary, let calves, also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

• A. M. 3455, A. C. 519.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 And I have made a decree: That if any, whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated.

12 And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I, Darius, have made the decree, which I will have diligently complied with.

13 So then Thathanai, governor of the country beyond the river, and Stharbazanai, and his counsellors, diligently executed what Darius, the king, had commanded.

14 And the ancients of the Jews built, and prospered, according to the prophecy of Aggeus, the prophet, and of Zacharias, the son of Addo: and they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes, kings of the Persians.

15 And they were finishing this house of God, until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy.

17 And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for a sin-offering, for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites, in their courses, over the works of God, in Jerusalem, as it is written in the book of Moses.

19 And the children of Israel, of the captivity, kept the Phase, on the fourteenth day of the first month.

20 For all the priests and the Levites were purified as one man: all were clean to kill the Phase for all the children of the captivity, and for their brethren, the priests, and themselves.

21 And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord, the God of Israel, did eat.

• Num. vi. 5, and vii. 9.—• A. M. 3489, A. C. 515.

VER. 17. *Library.* Sept. "treasury-house." Arab. "for the archives." It is called "the house of books." Chap. vi. 1. C.

CHAP. VI. VER. 1. *Library.* Prot. "house of the rolls, where the treasure were," &c.—*Babylon.* In the city the search was fruitless (Vatab.) but in the kingdom the record was discovered. M.

VER. 2. *Ecbatana.* Chal. *amatha*, signifies "a jug, or chest." C.—"They found in the chest of the palace, under the inscription of Media." Munster. Pagnan.—"And a roll was found (scilicet) in *amatha*, in the city, in a chest (or tower, *Bapit*); and there a memorial was written in it." Sept. Prot. give the place "*amatha*" H.—Arab. "Athena." Syr. "Ahmathano."—*Province.* Media now only formed a province of the empire. T.

VER. 3. *And, foundations* is not found in Sept., Syr., and Arab., but it is in Chal. The temple was of larger dimensions than that of Solomon, which was only thirty cubits high, and twenty broad inside. 3 Kings vi. 2.—*Breadth.* from the front to the end of the holy of holies, when we should call the length. T.—This temple was lower than Solomon's by one half, 2 Par. iii. 4. M. and these 120 cubits refer only to a tower. H.

VER. 4. *Unpolished,* to correspond with the polished stones and cedar employed by Solomon. 3 Kings vi. 36. M.—Prot. "great stones." See chap. v. 8.—*Charges.* It appears that the Jews furnished money and meat to pay for the wood. Chap. i. 4, and ii. 7.

VER. 11. *Nailed.* Prot. "hanged." Sept. "covered with wounds, or fastened

on it." H.—Some think that the criminal was to be scourged. De. Dieu.—"Let him be hanged on the wood, which shall stand upright, after his house shall have been demolished." Vatable.—Such was the custom of the Persians. Grot.—Aman perished on the gallows, which he had erected in his own house for Mardocheus. Est. vii. 2. *Confiscated.* Prot. "be made a dunghill for this." H. Syr., &c.—We find some examples of such a treatment, 4 Kings x. 27; Dan iii. 5, and ix. 8.

VER. 14. *Artaxerxes*, one of the seven who overturned the power of the magi (User, A. 3483), or rather the king of Persia, who lived some time after this, and was very favourable to the Jews. He sent Esdras (A. 3537) and Nehemiah (A. 3550) with great powers into the country. C.

VER. 15. *Adar*, corresponding with our Feb. and March. M.—In the latter month they celebrated the Passover. Ver. 19. *Darius.* Hence twenty years had elapsed from the first foundation.

VER. 17. *Goats*, which had not left off sucking. M. Num. vii. 87.

VER. 18. *Moses.* Num. iii. 8. David had perfected the plan. 1 Par. xxi. 8. &c. H.

VER. 19. *And.* Here the author resumes the Heb. language. C.—*Captivity* from which they were released, Ver. 17. H.

VER. 20. *One man*, with zeal and unanimity; so that a second Phase was not to be celebrated. 2 Par. xxx. 9.

VER. 21. *To them*, becoming proselytes, and receiving circumcision. Rosh. xii. 48.

22 And they kept the feast of unleavened bread seven days, with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord, the God of Israel.

CHAP. VII.

Esdra goes up to Jerusalem, to teach and assist the people, with a gracious decree of Artaxerxes.

NOW *after these things, in the reign of Artaxerxes, king of the Persians, Esdras, the son of Saraïas, the son of Azarias, the son of Helcias,

2 The son of Sellum, the son of Sadoc, the son of Achitob,

3 The son of Amarias, the son of Azarias, the son of Marioth,

4 The son of Zarahias, the son of Ozi, the son of Bocci,

5 The son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron, the priest, from the beginning.

6 This Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord, his God, upon him.

7 And there went up some of the children of Israel, and of the children of the priests, and of the singing men, and of the porters, and of the Nathinites, to Jerusalem, in the seventh year ^b of Artaxerxes, the king.

8 And they came to Jerusalem in the fifth month, in the seventh year of the king.

9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach, in Israel, the commandments and judgment.

11 And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras, the priest, the scribe, instructed in the words and commandments of the Lord, and his ceremonies, in Israel.

12 Artaxerxes, king of kings, to Esdras, the priest, the most learned scribe of the law of the God of heaven, greeting.

13 It is decreed by me, that all they of the people of Israel, and of the priests, and of the Levites, in my realm,

that are minded to go into Jerusalem, should go with thee.

14 For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem, according to the law of thy God, which is in thy hand.

15 And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

16 And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

17 Take freely, and buy diligently with this money, calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

18 And if it seem good to thee, and to thy brethren, to do any thing with the rest of the silver and gold, do it according to the will of your God.

19 The vessels, also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem.

20 And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

21 I, Artaxerxes, the king, have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras, the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay,

22 Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt, without measure.

23 All that belongeth to the rights of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

24 We give you also to understand, concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll, or tribute, or custom, upon them.

25 And thou, Esdras, according to the wisdom of thy

* A. M. 3531.

b A. M. 3531.

CHAP. VII. VER. 1. *Things*, sixty-eight years after the journey of Zorobabel. C.—Sallen adds ten years more. H.—*Artaxerxes Longimanus*. M. T.—*Son*, or great grandson of Saraïas, who had been slain 121 years. Esdras was still living, in the days of Nehemias.

VER. 5. *Beginning* of the Jewish republic.

VER. 6. *Went up*, a second time. 2 Esd. xii. 1. W.—*Ready*. Heb *mêir*, "diligent," &c. H.—*Scribe*, not so much noted for his skill in writing fast, or drawing up deeds, as for his knowledge of the Divine law. C.—The Gospel sometimes gives the title of *scribe* to the doctors of the law. Matt. xxii. 35, with Mark xii. 28. It is peculiarly due to Esdras, who gave a correct copy of the Scriptures, and wrote them in a different character, leaving the ancient one to the Samaritans, that the people might be less connected. Bellarm. Verb. xx. 1, citing (T.) the most learned Fathers and Jewish writers. C. Diss.

VER. 9. *Month*. Thus four entire months were spent on the journey, as they did not go the shortest way, and had much baggage, &c. C.

VER. 10. *Heart*. Thinking continually (M) how he might keep the law himself, and direct others. H.—It would be well if all would thus teach by example, like Jesus Christ, who began to do and then to teach. H.—*Judgment*. Both these terms express the same thing. M.

VER. 11. *Of the edict*, is a further explanation of the letter. H.

VER. 12. *Kings*. This title was placed on the tomb of Cyrus, (Strabo, 15,) and denoted a very powerful king. The kings of Assyria had before assumed such pompous titles. Osee viii. 10. C.—*The most learned*, comes later in the original Chal. H.—"The priest, scribe of the law, . . . perfection, (health and happiness, (C.) or consummate in learning, &c. H.) as at present." C.

VER. 14. *Counsellors*. Interpreters of the laws. Joseph. xi. 6.—The number seems to have been established at the courts of the Assyrian and Chaldean monarchs. Tob. xii. 15. We find their names, Esth. i. 10, 14. The history of this queen happened in the reign of Darius Hystaspes. C.—*Hand*. By this he was to pass sentence, ver. 25. H.—The Jews were authorized to follow their own laws (C.) under the Persian dominion. Ver. 26. T.

VER. 16. *Babylon*, which the Chaldees may freely give. M.

VER. 20. *By me*. Heb. "to spend, take it out of the king's treasure-house." Sept. add, "and from me."

VER. 22. *Salt* was used in all the sacrifices. Lev. ii. 13. In 3 Esd. no mention is made of oil or salt; but we read, "and all other things in abundance."

VER. 24. *Nathinites*. 3 Esd. "sacred slaves." H.

VER. 25. *River*. 3 Esd. "In all Syria and Phœnicia." H.—Hitherto it seems the royal judges had decided all affairs of consequence, which required any public chastisement.

God, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea, and the ignorant teach ye freely.

26 And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death or unto banishment, or to the confiscation of goods, or at least to prison.

27 Blessed be the Lord, the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

28 And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord, my God, which was upon me, gathered together out of Israel, chief men, to go up with me.

CHAP. VIII.

The companions of Esdras. The fast which he appointed. They bring the holy vessels into the temple.

NOW these are the chiefs of families, and the genealogy of them, who came up with me, from Babylon, in the reign of Artaxerxes, the king.

2 Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus.

3 Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

4 Of the sons of Phahath Moab, Eleoenai, the son of Zareha, and with him two hundred men.

5 Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men.

6 Of the sons of Adan, Abed, the son of Jonathan, and with him fifty men.

7 Of the sons of Alam, Isaias, the son of Athalias, and with him seventy men.

8 Of the sons of Saphatia, Zebedia, the son of Michael, and with him eighty men.

9 Of the sons of Joab, Obedia, the son of Jahiel, and with him two hundred and eighteen men.

10 Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men.

11 Of the sons of Bebai, Zacharias, the son of Bebai: and with him eight and twenty men.

12 Of the sons of Azgad, Joanan, the son of Eccetan, and with him a hundred and ten men.

13 Of the sons of Adonicam, who were the last: and these are their names: Eliphelet, and Jehiel, and Samaias, and with them sixty men.

• A. M. 3537.

14 Of the sons of Begui, Uthai and Zachur, and with them seventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people, and among the priests, for the sons of Levi, and found none there.

16 So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men: and Joiarib, and Elnathan, wise men.

17 And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren, the Nathinites, in the place of Chasphia, that they should bring us ministers of the house of our God.

18 And by the good hand of our God upon us, they brought us a most learned man of the sons of Moholi, the son of Levi, the son of Israel, and Sarabias, and his sons, and his brethren, eighteen.

19 And Hasabias, and with him Isaias, of the sons of Merari, and his brethren, and his sons, twenty.

20 And of the Nathinites, whom David, and the princes, gave for the service of the Levites, Nathinites, two hundred and twenty: all these were called by their names.

21 And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord, our God, and might ask of him a right way for us, and for our children, and for all our substance.

22 For I was ashamed to ask the king for aid, and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath, upon all them that forsake him.

23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren.

25 And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found, had offered.

26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and hundred talents of gold,

27 And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

28 And I said to them: You are the holy ones of the

VER. 26. *Banishment.* Heb. lit. "eradication" by death or exile, (C.) or by being cut off from all society. Chap. x. 8. De Dieu.—Sept. "correction." H.

VER. 27. *Blessed.* Here the author begins to write again in Heb., and in the following verse Esdras speaks in person. C.

CHAP. VIII. VER. 2. *Hattus.* He was of the royal family, (H.) as the former were descendants of the two sons of Aaron. C.

VER. 5. *Sons.* Sept. and Arab. add, "of Zathos, Sechenias, the son of Aziel." The Syr. supplies the name of "Gado, the son of Nehzael," which seems to have been lost. C.

VER. 10. *Sons of.* Sept. supply "Baani," whose name occurs chap. ii. 10, and is here visibly wanting. C.

VER. 15. *Ahava.* This river (ver. 21, and 31) runs through the territory of the same name, called Hava (4 Kings xvi. 24); the people of which exchanged places with the Israelites. Esdras makes a circuit to prevail on some of the latter

to return with him, unless he began his journey from Susa. Babylon comprises all the country. C.—None there, who were not priests, ver. 2. Lyran. M.

VER. 17. *Chasphia.* The Caspian mountains, between Media and Hyrcania. Here the Nathinites were forced to labour, under Eddo. C.

VER. 21. *Fast;* it seems for eight days, so that they departed on the twelfth. Ver. 31. M.—It will not suffice to leave sin, we must also do works of satisfaction. W.

VER. 22. *Forsake him.* Apostates are treated with the greatest severity. M.—Esdras thought that the glory of God was at stake, and he would not show any diffidence in Providence, or scandalize the infidels. C.

VER. 26. *A hundred.* Heb. adds, "talents," vessels of silver. H.

VER. 27. *Solids.* Heb. *adorchim.* Darics, equivalent to the golden shekel. C. 1 Par. xxix. 7. —Best. Prot. "of fine copper, precious as gold." It might resemble the Corinthian brass, or *aurichalcum*, (H.) composed of gold, silver,

Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord, the God of our fathers.

29 Watch ye, and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel, in Jerusalem, into the treasure of the house of the Lord.

30 And the priests, and the Levites, received the weight of the silver and gold, and the vessels, to carry them to Jerusalem, to the house of our God.

31 Then we set forward from the river Abava, on the twelfth day of the first month, to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and we stayed there three days.

33 And on the fourth day the silver, and the gold, and the vessels, were weighed in the house of our God, by the hand of Meremoth, the son of Urias, the priest; and with him was Eleazar, the son of Phinees, and with them Jozabad, the son of Josue, and Noadai, the son of Bennoi, Levites.

34 According to the number and weight of every thing: and all the weight was written at that time.

35 Moreover, the children of them that had been carried away, that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats, for sin: all for a holocaust to the Lord.

36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

CHAP. IX.

Esdra mourneth for the transgression of the people: his confession and prayer.

AND^a after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests, and Levites, have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrites.

2 For they have taken of their daughters for themselves, and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the

^a A. M. 3558, A. C. 456.

and brass melted together, in the burning of Corinth, by L. Mummius. Pllay, xxxiv. 2.

VER. 36. *Lords (satrapis)* 3 Esd. "to the royal officers and governors of Cælosyria and Phœnicia; and they glorified," &c. *Furthered*, by their assistance (H.) and praise. C.

CHAP. IX. VER. 1. *Abominations*, or sins, (M.) marrying with infidels, contrary to the law. Exod. xxxiv. 15; Deut. vii. 3. D.

VER. 2. *First*. Or "was in this first transgression," incurred by those who returned with Zorobabel; or "was concerned in this very heinous transgression;" *in transgressionem hac prima*. C. Prot. "bath been chief." 3 Esd. "and the leaders and grandees partook in this illegal affair, from its commencement." Sept. "and the hand of the chiefs was in this trespass, in the beginning."—All marriages with the Moabites, &c. were prohibited, if the women remained infidels. Exod. xxxiv. T.

VER. 3. *Coat*, (*tunicam*), or inner garment. H.—*Mourning* Heb. "astonished." Syr. Mont. C. Prot.—Sept. "alone." 3 Esd. "pensive and in grief." H.—Arab. "not uttering a word" See Job i. 20, and ii. 8. This was the ordinary posture of people in sorrow, Isa. iii. 26. C.

princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

4 And there were assembled to me all that feared the God of Israel, because of the transgression of those, that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord, my God,

6 And said: My God, I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

7 From the days of our fathers: and we ourselves, also, have sinned grievously unto this day, and for our iniquities we, and our kings, and our priests, have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

8 And now as a little, and, for a moment, has our prayer been made before the Lord, our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by the hand of thy servants, the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

12 ^b Now, therefore, give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever; that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

^b Deut. vii. 5.

VER. 4. *To me*, in the court of the temple. Chap. x. 1 M.—*Sacrifice*, which was offered last of all, about sun-set. Exod. xxix. 38. The Jews commonly protract their fasts till the stars appear. Leo, p. 3, art. 8.

VER. 8. *As a*. Prot. "for a little space, grace hath been shown from the Lord," (H.) and yet we are again irritating Him! C.—*A pin*, or *nail*, here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who, by their great iniquity, had incurred the anger of God Ch. Allusion is made to the pins which fasten down a tent, (Isa. xxxiii. 20, and liv. 2,) or hinder a ship from being carried from the shore, (Targ. M.) on which utensils are hung up, (Tournemine,) referring to the magistrates, who were now of the same country. T. Isa. xxii. 21. Delrio, adag. 218.—Sept. "a support."

VER. 9. *Fence*. Heb. *gadit*, or "Gadit, the name which the Carthaginians" gave to Cadiz, "as it signifies a fence," or an enclosure. Pliny, xxi. C.—Some Latin MSS. read *spem*, "hope." Lyran.

VER. 12. *Peace*. Alliance, (M.) or advantage. See Psal. cxxi. 8. Moses had thus proscribed the Moabites, &c., as he had done the people of Chanaan still more severely. The Israelites were to execute God's decrees, Deut. xxiii. 6. C.—The obstinate idolaters were to be exterminated.

13 And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou, our God, hast saved us from our iniquity, and hast given us a deliverance as at this day.

14 That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

15 O Lord God of Israel, thou art just: for we remain yet to be saved, as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this manner.

CHAP. X.

Order is taken for discharging strange women: the names of the guilty.

NOW when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceedingly great assembly of men and women, and children, and the people wept with much lamentation.

2 And Sechenias, the son of Jehiel, of the sons of Elam, answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now, if there be repentance in Israel concerning this,

3 Let us make a covenant with the Lord, our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord, our God: let it be done according to the law.

4 Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word; and they swore.

6 And Esdras rose up from before the house of God, and went to the chamber of Johanan, the son of Eliasib, and entered in thither, he eat no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda, and Jerusalem, to all the children of the captivity, that they should assemble together into Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes, and the ancients, all his substance should be taken away, and he

should be cast out of the company of them that were returned from captivity.

9 Then all the men of Juda, and Benjamin, gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling, because of the sin, and the rain.

10 And Esdras, the priest, stood up, and said to them You have transgressed, and taken strange wives, to add to the sins of Israel.

11 And now make confession to the Lord, the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered, and said with a loud voice: According to thy word unto us, so be it done.

13 But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two, (for we have exceedingly sinned in this matter,)

14 Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients, and the judges of every city, until the wrath of our God be turned away from us for this sin.

15 Then Jonathan, the son of Azabel, and Jaasia, the son of Thecua, were appointed over this, and Mosollam and Sebethai, Levites, helped them.

16 And the children of the captivity did so. And Esdras, the priest, and the men, heads of the families in the houses of their fathers, and all by their names, went and sat down, in the first day of the month, to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And there was found among the sons of the priests, that had taken strange wives: Of the sons of Josue, the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

20 And of the sons of Emmer, Hanani, and Zebedia.

21 And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.

22 And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

VER. 13. *Saved us.* Prot. "hast punished us less than our iniquities deserve, and hast given us such deliverance as this." Sept. "hast made our transgressions light," (H.) not weighing them with rigid severity. C.

VER. 14. *That.* Heb. "should we again break, &c. . . Wouldst thou not be angry?" &c.

CHAP. X. VER. 2. *Sechenias.* 3 Esd. calls him "Jechonias." See chap. viii. 5. The name of Sechenias is not found among the transgressors (ver. 20); but that of Jehiel is, ver. 26. It seems, however, that the former returned with Esdras, and speaks in the name of the people, to encourage them to confess their guilt, (C.) unless his name be omitted. M.—*Repentance.* Heb. "yet there is hope, (Prot.) or an assembly of Israel." De Dieu.

VER. 3. *Covenant.* The marrying with strange women seemed to have annulled the covenant with God.—*Of them.* The children were to follow the mothers, as in other unlawful connexions. C.

VER. 6. *Before.* 3 Esd. "the court or hall of the temple." H.—*Eliashib.* His son and successor is styled Johada. 2 Esd. xii. 10. The same person had often many names, (C.) or Johanan might be a younger son. M.—Esdras, though sent extraordinarily by God, repairs to the son of the priest, as S. Paul conferred with other apostles. Gal. ii. W

VER. 8. *Away.* Heb. and Sept. "subjected to anathema," (C.) and utterly destroyed (H.); or, according to some editions of the Sept. and Josephus, "consecrated to the temple." Esdras exercises the power which had been intrusted to him. Chap. vii. 16.

VER. 9. *Ninth.* Casleu, (Zac. vii. 1,) which corresponds with our November and December. M.

VER. 11. *Confession.* Sept. "give praise;" which is done by repentance and virtue. M.—Confess your faults, and submit to the justice of God. Jos. vii. 19. C.

VER. 14. *Cities.* It is not clear whether the rulers went to the different cities, or the principal men of each gave information, and caused the guilty to appear before Esdras, at Jerusalem. H.

VER. 16. *So.* Cajetan improperly concludes that the sentence was not put in execution; because Nehemias (chap. xiii. 23) complains of such marriages. C.—*Went.* Heb. "were separated." H.—By making a small change, we may translate, with 3 Esd., "and Esdras separated or chose the men." Josephus seems generally to have followed the Greek of 3 Esd. The Syriac says there were twenty judges.

VER. 23. *Israel.* Laymen, (C.) not of the tribe of Levi. M.

23 And of the sons of the Levites, Jozabed, and Semei, and Celaia; the same is Calita, Phataia, Juda, and Eliezer.

24 And of the singing-men, Eliasib: and of the porters, Sellum, and Telem, and Uri.

25 And of Israel, of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

26 And of the sons of Elam, Mathania, Zacharias, and Jehiel and Abdi, and Jerimoth, and Elia.

27 And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziza.

28 And of the sons of Bebai, Johanan, Hanania, Zabai, Athalia:

29 And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

30 And of the sons of Phabath Moab, Edna, and Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.

31 And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

32 Benjamin, Maloch, Samarías.

33 And of the sons of Hasom, Mathanai, Mathatha Zabad, Eliphelet, Jermai, Manasse, Semei.

34 Of the sons of Bani, Maaddi, Amram, and Uel,

35 Baneas, and Badaias, Cheliau,

36 Vania, Marimuth, and Ehasib,

37 Mathanias, Mathanai, and Jasi,

38 And Bani, and Bennui, Semei,

39 And Salmias, and Nathan, and Adaias

40 And Mechnedebai, Sisai, Sarai,

41 Ezrel, and Selemiau, Semeria,

42 Sellum, Amaria, Joseph.

43 Of the sons of Nebo, Jehiel, Mathathias, Zaba Zabina, Jeddu, and Joel, and Banaia.

44 All these had taken strange wives, and there were among them women that had borne children.

VER. 44. *Children.* Heb. may be, "and some of these women had exposed their children." But most follow the Sept. and Vulg. 3 Esd. ix. 36, and they ejected them with their children." C.—Only seventeen priests,

ten Levites, and eighty-six laymen, are stigmatized as guilty of this scandal yet these fill Israel with confusion, and Eadras with extreme affliction. E

THE BOOK OF NEHEMIAS;

COMMONLY CALLED,
THE SECOND OF ESDRAS.

This book takes its name from the writer, who was cup-bearer to Artaxerxes, (surnamed *Longimanus*;) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the Second Book of *Esdra*, because it is a continuation of the history begun by Esdras, of the state of the people of God after their return from captivity. Ch.—Genebrard believes that the latter wrote the work. But how long must he thus have lived? and how come the lists to vary so much? C.—We may allow that these variations are owing to the mistakes of transcribers, (1 Esd. ii. 1,) for the writer of both works was certainly inspired. Esdras lived a long time along with Nehemias (chap. xii. 35); and he may have left memorials, as well as the latter, from which the present work seems to be compiled. H.—Some additions have been made since the days of Nehemias, particularly chap. xii. to ver. 26, or at least (C.) the five last of these verses. Capel. Chron.—The passage cited from the commentaries of Nehemias, (2 Mac. ii. 13,) is not to be found here; which shows that we have not his entire work, but only an abridgment, in which the author has adopted his words, with some few alterations. The fifth chapter seems to be out of its place, and also the dedication of the walls, chap. xii. 27. Nehemias was a person in great favour at the court of Persia; and of high birth, probably of the royal family, (Euseb., Isid., Genebrard in Chron,) as most of the ancients believe that all who governed, till the time of the Asmoneans, were of the tribe of Juda. Hence he styles Hanani his brother, (chap. i. 2) and declines entering into the temple, chap. vi. 11. His name never occurs among the priests; and though we read, 2 Mac. i. 18, 21, *juvens sacerdos Nehemias*, (T.) the Greek has, "Nehemias ordered the priests;" *λεπίς*. C. Hust. D Nehemias, by order of Artaxerxes, and notwithstanding the obstructions of the enemies of Juda, rebuilt the walls of Jerusalem, and returned after twelve years to court, making a second visit to his own country a little before the death of the king, whom he probably survived only one year, dying A. 3580, about thirty years after he had been appointed governor. C.—In the first two chapters we behold his solicitude for the welfare of his country, in the ten following, his success, and in the last, what abuses he corrected. W.—He renewed the covenant with God, (chap. ix. and x.,) sent for the sacred fire, and established a library at Jerusalem. 2 Mac. i. 19, 34, and ii. 13. H.

CHAPTER I.

Nehemias, hearing of the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief.

THE words of Nehemias, the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa,

* A. M. 3550, A. C. 454

CHAP. I. VER. 1. *Words, or transactions written by Nehemias.* M.—*Helchias*, or Heb. and Sept. "*Chelcias*."—*Casleu*, the third of the civil year. 1 Esd. x. 9. - Year of Artaxerxes, (C.) after he was associated with his father on the throne (T.); or rather the death of Xerxes. From this period the seventy weeks of Daniel are dated, (D.) or from the 23rd of Artaxerxes, and the 28th of Xerxes, (T.) as above three years must have been consumed in making preparations for the walls, &c. Joseph. xi. 5. H.—*Susa*. Heb. "in Susa, the palace" where the kings of Persia resided in the months of winter, (Athen. xii. 1,) and of spring. Vavonh. Cyr. 8. Curt. v. 2. C

2 That Hanani, one of my brethren, came, he and some men of Juda; and I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem.

3 And they said to me: They that have remained and are left of the captivity there in the province, are in great affliction and reproach: and the wall of Jeru

VER. 3. *Province of Judea*, subject to the Persians, as it was afterwards to the Romans; though, at present, they were allowed to have governors of their own nation. M.—*Fire*, recently, (M. See 1 Esd. iv. 12, and ix. 9,) or rather of Nabuchodonosor; as the kings of Persia would not suffer the city to be fortified for fear of a fresh rebellion. Lyran. T.—We find that little progress (chap. iii. and iv. C.) had at least been made in the work, though the blame must rather be laid on the enemies of Israel, than on several of the kings of Persia, who seem to have authorized the undertaking, which Cambyses, or Smerdis, had for a time interrupted. H

Jerusalem is broken down, and the gates thereof are burnt with fire

4 And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven.

5 And I said: "I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments:

6 Let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel, thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned.

7 We have been seduced by vanity, and have not kept thy commandments, and ceremonies, and judgments, which thou hast commanded thy servant, Moses.

8 Remember the word that thou commandest to Moses, thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

9 But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there.

10 And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cup-bearer.

CHAP. II.

Nehemias, with commission from king Artaxerxes, cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

AND it came to pass in the month of Nisan, in the twentieth year of Artaxerxes, the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2 And the king said to me: Why is thy countenance

a Dan. ix. 4.

sad, seeing thou dost not appear to be sick? this is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceedingly great fear:

3 And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

4 Then the king said to me: For what doest thou make request? And I prayed to the God of heaven.

5 And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea, to the city of the sepulchre of my father, and I will build it.

6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me, and I fixed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

8 And a letter to Asaph, the keeper of the king's forest, to give me timber, that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen.

10 And Sanaballat, the Horonite, and Tobias, the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

13 And I went out by night, by the gate of the valley, and before the dragon-fountain, and to the dung-gate, and I viewed the wall of Jerusalem, which was broken down, and the gates thereof, which were consumed with fire.

a A. M. 3550, A. C. 454

or two afterwards; but it is generally believed that he begged to be absent twelve years. He then waited on the king eight or ten years, and returned into Judea towards the end of the reign of Artaxerxes. Chap. xiii. 6. C

VER. 8. *Forest.* Heb. *pardas*, "paradise," or garden planted with trees. Pliny (v. 23) mentions a "paradise" in Coelosyria. Grot.—But Nehemias might petition to be supplied with cedars from Libanus, (T.) as they had been given for the temple. 1 Esd. iii. 7. H. *Tower.* Heb. *birs*, means also "a palace or temple." It may designate the porch of the temple, which was 120 cubits high (2 Par. iii. 4. C.); though that had been lately repaired by Esdras. M.—Others think the doors of the courts are meant, as they were as strong as those of towers. Vatab. They were not yet finished. Chap. x. 9. Many believe that (C.) Nehemias speaks of the royal palace, which had been always contiguous to the temple, (M.) where he intended to build one for himself, while he should reside in the city. T.—*Good hand*; favour, (M.) and powerful aid. H.

VER. 10. *Horonite*, a native, not (C.) a petty king (Grot.) of Horonaim, in the country of Moab. Jer. xlviii. 3. He must have been very old, if he lived till the temple was built at Garizim (Josephus and Scaliger); but Petau supposes that there were two of the name.—*Servant*; an officer appointed over the Samaritans, as well as Sanaballat. The Persian monarchs styled all their subjects servants or slaves. C.

VER. 12. *Any man*, at Jerusalem, (ver. 16.) though he had informed the king. Ver. 8. H.—*No beast*; that none might be alarmed.

VER. 13. *Valley of Cedron*, on the east, (C.) or west, near Calvary. M. T.—

VER. 4. *Days*; about four months, till Nisan. C.
VER. 6. *They.* Heb. and Sept. "we have sinned." M.
VER. 7. *Vanity.* Heb. "we have been corrupted." Vat. "we have dealt very corruptly." Prot. H.

VER. 11. *Man (virum)*; the great king, (H) Artaxerxes. C.—*Cup-bearer*; Aithersatha. 1 Esd. ii. 63, and 2 Esd. vii. 65.

CHAP. II. VER. 1. *Year.* It seems the Persians began the year with Tizri, since both Casleu (the third) and Nisan (the seventh month of the civil year) fall on the twentieth of the king. —*Wine.* These kings drank only that of Syria. Strabo, 15.—People of distinction were appointed cup-bearers; and even the children of kings did not esteem the office beneath them. Herod. ii. 34; Athen. x. 6; Homer, &c. C.—*I was.* Prot. "I had not been before-time sad in his presence." H.—Heb. lit. "I was not evil." Sept. "an enemy, or stranger." Arab. "disagreeable." Syr. "sorrowful." Sept. also, "there was not another (ὅτι ἄνθρωπος) present." Chap. v. 6. S. Jerom seems not to have read the negation. H.

VER. 2. *Is not.* Heb. "nothing but sorrow of heart" (Syr. C. Prot.); or rather, thou art meditating only treason. Sept. "This is nothing but wickedness of heart," (H.) which often shows itself on the countenance.

VER. 3. *Live*; an usual salutation. Dan. iii. 9, and v. 10. So *Ælian* (Var. i. 32) says, "O king Artaxerxes, mayest thou reign for ever."

VER. 6. *And, &c.* In private the queen might dine with her husband, but not in public. Esth. i. C.—*Time*, when I should return. Some say a year (T.)

14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

15 And I went up in the night by the torrent, and viewed the wall, and going back, I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

18 And I showed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat, the Horonite, and Tobias, the servant, the Ammonite, and Gossem, the Arabian, heard of it, and they scoffed at us and despised us, and said: What is this thing that you do? are you going to rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in Jerusalem.

CHAP. III.

They begin to build the walls: the names and order of the builders.

THEN *Eliasib, the high priest, arose, and his brethren, the priests, and they built the flock-gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

2 And next to him the men of Jericho built: and next to them built Zachur, the son of Amri.

3 But the fish-gate, the sons of Asnaa built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth, the son of Urias, the son of Accus.

4 And next to him built Mosollam, the son of Barachias, the son of Merezabel, and next to them built Sadoc, the son of Baana.

5 And next to them the Thecunites built, but their

* A. M. 3550, A. C. 454.

Viewed. Sept. "I walked upon the wall of Jerusalem, which these men are demolishing or clearing away," &c. H.

VER. 14. *Aqueduct*, or reservoir, made by Ezechias. 2 Par. xxxii. 30.

VER. 16. *Magistrates*. Sept. "guards." *Saganim* denotes various officers. C.

VER. 19. *Arabian* governor. He afterwards accuses Nehemias. Chap. vi. 6. C.

VER. 20. *Answered*. Sept. "returned them an account (*λόγον*) . . . we are his pure servants, and we will build" H.—*Part*, or business. 1 Esd. iv. 4.—*Justice*, or right to the city. C.—You may mind your own affairs. T.—*Remembrance*. It was esteemed a high honour to be a citizen of Jerusalem. Psal. lxxxvi. 5.

CHAP. III. VER. 1. *Priest*, the third since the captivity, son (C.) or brother of Joachim. Lyran.—*Sanctified* it, beginning the work (C.) with some religious ceremonies. Junius.—It was designed to protect God's temple; and therefore, when finished, they dedicated it (W.) with solemnity, as they did all the walls Chap. xi. 27. The like custom is observed on laying the foundation-stone of our temples. H.—*Sanctified* may also mean, cleared away the rubbish. Vatab. T.—*Hundred*. Heb. *Mae*.—*Cubits* is not in the original Sept. or Syriac (C) though seen as to be understood. The ancient Jerusalem had twelve principal gates,

great men did not put their necks to the work of the Lord.

6 And Joiada, the son of Phasea, and Mosollam, the son of Besodia, built the old gate: they covered it, and set up the doors thereof, and the locks, and the bars.

7 And next to them built Meltias, the Gabaonite, and Jadon, the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

8 And next to him built Eziel, the son of Araia, the goldsmith: and next to him built Ananias, the son of the perfumer: and they left Jerusalem unto the wall of the broad street.

9 And next to him built Raphaia, the son of Hur, lord of the street of Jerusalem.

10 And next to him Jedaia, the son of Haromaph, over against his own house: and next to him built Hattus, the son of Hasebonia.

11 Melchias, the son of Herem, and Hasub, the son of Phahath Moab, built half the street, and the tower of the furnaces.

12 And next to him built Sellum, the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built, and the inhabitants of Zanoë: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill, Melchias, the son of Rechab, built, lord of the street of Bethucharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain, Sellum, the son of Cholboza, built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks and the bars, and the walls of the pool of Siloe, unto the king's garden, and unto the steps that go down from the city of David.

16 After him built Nehemias, the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

17 After him built the Levites, Rehum, the son of Benni. After him built Hasebias, lord of half the street of Ceila, in his own street.

18 After him built their brethren Bavai, the son of Enadad, lord of half Ceila.

four east, north, and west. There were none on the south, where Mount Zion lay. T.

VER. 7. *For the*. Heb. "for (C. or) unto the throne of the governor on his side the river." Prot. H.—These people worked near the palace, which had been built for the Persian governor, who came to administer justice, till the time of Esdras. Chap. v. 15, and 1 Esd. vii. 25. M.

VER. 8. *Goldsmith and perfumer*, are plural in Heb.—*Left*, 400 cubits, (T.) as the wall was not demolished, (M.) having been repaired by Ozias just before the coming of the Chaldees. 2 Par. xxvi. 9. T.—Heb. "they pushed forward, (repaired, C. or) paved, (De Dieu,) or fortified Jerusalem unto the broad wall." Prot.

VER. 9. *Street*. Prot. "of the half part," (H.) belonging to Benjamin.

VER. 11. *Built*. Heb. "repaired the other piece," or the part of the wall which corresponded with half a division, as in the following ver. 12, 15, 24, &c.

VER. 14. *Bethacharam*, in the tribe of Benjamin. Jer. vi. 1.

VER. 16. *Labour*, by Ezechias, for a reservoir. 2 Par. xxxii. 4.—*Eighty* men of David, (1 Par. xi. 10.) or the king's guards, (C.) or the garrison. M.

VER. 17. *Ceila*, in the tribe of Juda. He inspected the workmen from that place.

19 And next to him Aser, the son of Josue, lord of Maspha, built another measure, over against the going up of the strong corner.

20 After him in the mount, Baruch, the son of Zachai, built another measure, from the corner to the door of the house of Eliasib, the high priest.

21 After him Merimuth, the son of Urias, the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

22 And after him built the priests, the men of the plains of the Jordan.

23 After him built Benjamin and Hasub, over against their own house: and after him built Azarias, the son of Maasias, the son of Ananias, over against his house.

24 After him built Bennui, the son of Hanadad, another measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel, the son of Ozi, over against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia, the son of Pharos.

26 And the Nathinites dwelt in Ophel, as far as over against the water-gate toward the east, and the tower that stood out.

27 After him the Thecutes built another measure over against, from the great tower that standeth out unto the wall of the temple.

28 And upward, from the horse-gate, the priests built, every man over against his house.

29 After them built Sadoc, the son of Emmer, over against his house. And after him built Semaia, the son of Sechenias, keeper of the east-gate.

30 After him built Hanania, the son of Selemia, and Hanun, the sixth son of Seleph, another measure: after him built Mosollam, the son of Barachias, over against his treasury. After him Melchias, the goldsmith's son, built unto the house of the Nathinites, and of the sellers of small wares, over against the judgment-gate, and unto the chamber of the corner,

31 And within the chamber of the corner of the flock-gate, the goldsmiths and the merchants built.

CHAP. IV.

The building is carried on notwithstanding the opposition of their enemies.

• A. M. 3550.

VER. 19. *Strong corner*, noted for some fortress, tower, (C.) or arsenal. Vatab. D. —Sept. "the ascent connecting the corner." H.

VER. 20. *Mount Sion*. M.—Heb. and Sept. "earnestly repaired" (H.), being indignant at the negligence of his neighbour, or undertaking his work with zeal. C.

VER. 22. *Plains*. Sept. "from Chechar," retaining the original term *eccor*, which means "a plain." It lay in the environs of Jerusalem. Chap. xii. 28.

VER. 26. *Ophel*. A very strong tower. See 2 Par. xxvii. 8, and xxviii. 14. —East of the great court of the temple, from wh. it was not remote, as Esdras here harangued the people. Chap. xii. 36, and 3 Esd. viii. 1. Out of the gate was a pond of water, (C.) for the service of the temple. M.

VER. 28. *Horse-gate*, by which the king's horses were led to water, at the torrent Cedron. It was near the temple and palace. 4 Kings xi. 18. C.

VER. 29, 30. *After him*, Semaia; as the Sept., &c. intimate; and not (C.) "after me," as if Nehemias spoke of himself, as some Heb. copies require. Jan, Brotius.—*Treasury*, or "room." Pagnin.

CHAP. IV. VER. 2. *Multitude*. Heb. and Sept. "army." C.—*Silly*. Lit. "feeble." H.—*Sacrifice*, at the dedication. T.—*Raise*. Heb. "revive;" a word used for reparations of walls, &c. C.—Delrio. adag. 221.—Sept. "heal."

VER. 3. *Leap over*. Heb., Sept., &c., "break down." C.

VER. 5. *Face*. Punish the obstinate. T.—He does not wish that they may continue impenitent. C.—But, on that supposition, he approves of the Divine justice, and foretells what will happen. E.—Revenge was equally criminal under

AND^a it came to pass, that when Sanaballat heard that we were building the wall, he was angry: and being moved exceedingly, he scoffed at the Jews.

2 And said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

3 Tobias also, the Ammonite, who was by him, said: Let them build: if a fox go up, he will leap over their stone wall.

4 Hear thou, our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

6 So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians, heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

8 And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

9 And we prayed to our God, and set watchmen upon the wall day and night against them.

10 And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them, came and told us ten times, out of all the places from whence they came to us,

13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: Be not afraid of them. Remember the Lord, who is great and terrible, and fight for your brethren,

the old law as it is at present. But the servants of God express their approbation (C.) of his inscrutable counsels. The imperative in Heb. is often used for the future tense. H.—*Mocked*. Prot. "provoked thee . . . before the builders." Sept. omit most of this and the following verses, having only, "Do not hide thyself, with respect to wickedness." H.

VER. 8. *Together*, to the number of 180,000, according to the Jews. The Samaritans durst not openly attack the Jews, who were under the protection of the Persian monarch. But they endeavoured clandestinely to injure them, (T.) and to prepare ambushes. H.

VER. 10. *Juda*. Some of the Jews, (M.) who were dispirited at the greatness of the work and the threats of the enemy.—*Burdens*. Sept. "of the enemies." Arab. "the Jews were strengthened, there were many porters, but they could not finish the work." C.—*Rubbish* to be removed. T.

VER. 12. *Ten times*, frequently. M.—*Places*, among the Cuthites.—*Whence they*. Prot. "ye return unto us, they will be upon you." Heb. the second person is put for the third, which occurs in the Sept., &c., though they refer it to the enemy. "They come up from all places against us." H.—De Dieu would translate, "return to us," cultivate the friendship of Sanaballat; or "return home," and leave off this work. The sense of the Vulg. is the most easy and the best. C.

VER. 13. *Place*. Heb. adds, "below."—*Round*. Heb. "on the hills." H.—To remove the apparent contradiction, (C.) Prot. supp'v, "and on the higher places." Sept. "in lurking holes," *σκιετοισι*.

your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

17 Of them that built on the wall, and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

18 For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall, one far from another:

20 In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

21 And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

22 At that time, also, I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns, in the night, and by day, to work.

23 Now I and my brethren, and my servants, and the watchmen, that followed me, did not put off our clothes: only every man stript himself when he was to be washed.

CHAP. V.

Nehemias blameth the rich for their oppressing the poor. His exhortation, and bounty to his countrymen.

NOW* there was a great cry of the people, and of their wives, against their brethren, the Jews.

2 And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

3 And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine.

4 And others said: Let us borrow money for the king's tribute, and let us give up our fields and the vineyards:

* A. M. 3550.

VER. 16. *Their.* Heb. "my servants," (M.) half of whom only wrought, while the rest stood guard. If we adhere to the Vulg., we must suppose that Nehemias altered his first plan, and ordered almost all to be ready to fight or to labour, as occasion might require. VER. 17. C.

VER. 17. *Sword.* Heb. "dart." C.—The expression seems to be proverbial.

VER. 18. *By us,* when the enemy appeared. M.

VER. 20. *For us.* Yet we must act with prudence and courage. H.

VER. 22. *Midst.* Before they had gone home. C.—*Let us.* Prot. "that in the night they may be a guard to us, and labour on the day." H.

VER. 23. *Clothes,* even to sleep.—*Only.* Sept. Compil. "man and his arms to the water." H.—They went armed to fetch water (Malvenda); or they had their armour and water always at hand. Junius, &c.—Heb. "each kept his dart at the water." It may have various senses. C.—Prot. agree with the Vulg. "saving that every one put them off for washing" (H.) them, or themselves. T.

CHAP. V. VER. 2. *Very.* Syr. "and our brethren are too numerous" to find meat.—*For,* &c. Heb., Sept., &c. "by force." Abenezra, &c.—Yet most people explain it in the sense of the Vulg. C.

5 And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons, and our daughters; and some of our daughters are bond-women already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess.

6 And I was exceedingly angry, when I heard their cry according to these words.

7 And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? And I gathered together a great assembly against them,

8 And I said to them: We, as you know, have redeemed, according to our ability, our brethren, the Jews, that were sold to the Gentiles: and will you then sell your brethren, for us to redeem them? And they held their peace, and found not what to answer.

9 And I said to them: The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles, our enemies?

10 Both I and my brethren, and my servants, have lent money and corn to many: let us all agree not to call for it again; let us forgive the debt that is owing to us.

11 Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses: and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

12 And they said: We will restore, and we will require nothing of them: and we will do so as thou sayest. And I called the priests, and took an oath of them, to do according to what I had said.

13 Moreover, I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours: thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

14 And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year, even to the two and thirtieth year of Artaxerxes, the king, for twelve years, I and my brethren, did not eat the yearly allowance that was due to the governors.

15 But the former governors that had been before me, were chargeable to the people, and took of them, in bread, and wine, and in money every day, forty sicles: and

VER. 3. *Let us.* Prot. "We have mortgaged."—*Famine,* or "hunger" H.

VER. 4. *Let us.* Sept. Mont. "We have borrowed" on usury, contrary to Exod. xxii. 25. The Jews were still obliged to pay tribute.

VER. 8. *Redeemed,* by paying the ransom to the Babylonians, or by using all our endeavours to procure the release of our brethren. C.—*For us.* Prot. "or shall they be sold unto us?" H.—A true pastor practises what he preaches to others. W.

VER. 11. *For them,* to the Persian governors. VER. 14. H.—Nehemias remits this pension, which was before paid by the people, and exacted by the rich, Wolphius.—Du Moulin asserts that there is no question of usury, which the Jews always abhorred, much less of that which the Romans called the 100th, (C.) consisting in the payment of 12 per cent., (T.) or one every month. M.—Heb. "Give back to them," (H.) that they may enjoy those things.

VER. 13. *Lap,* or skirt of my robes. T.—Such figurative actions were very common. C.—*Said.* Behold how easily was that effected at Jerusalem, which the Romans could never perfectly bring about, after the most violent riots! T.

VER. 14. *Not eat,* out of pity for the poor. M.—He was supported by the king, (C.) or by his own patrimony. H. VER. 11

their officers also oppressed the people. But I did not so for the fear of God.

16 Moreover, I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

17 The Jews also, and the magistrates, to the number of one hundred fifty men, were at my table, besides them that came to us from among the nations that were round about us.

18 And there was prepared for me, day by day, one ox, and six choice rams, besides fowls, and once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

19 Remember me, O my God, for good, according to all that I have done for this people.

CHAP. VI.

The enemies seek to terrify Nehemias. He proceedeth and finisheth the wall.

AND 'it came to pass, when Sanaballat, and Tobias, and Gossem, the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors in the gates,)

2 Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you.

4 And they sent to me according to this word, four times: and I answered them after the same manner.

5 And Sanaballat sent his servant to me the fifth time, according to the former word, and he had a letter in his hand, written in this manner:

6 It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

7 Thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king

will hear of these things: therefore come now, that we may take counsel together.

8 And I sent to them, saying: There is no such thing done as thou sayest: but thou feignest these things out of thy own heart.

9 For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

10 And I went into the house of Semaia, the son of Dalaia, the son of Metabeel, privately. And he said: Let us consult together in the house of God in the midst of the temple: and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.

11 And I said: Should such a man as I flee? and who is there that, being as I am, would go into the temple, to save his life? I will not go in.

12 And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat, had hired him.

13 For he had taken money, that I, being afraid, should do this thing, and sin, and they might have some evil to upbraid me withal.

14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Noadiah, the prophet, and the rest of the prophets; that would have put me in fear.

15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

16 And it came to pass, when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

17 Moreover, in those days, many letters were sent by the principal men of the Jews to Tobias; and from Tobias there came letters to them.

18 For there were many in Judea sworn to him, because he was the son-in-law of Sechenias, the son of Area, and Johanan, his son, had taken to wife the daughter of Mosollam, the son of Barachias.

VER. 16. *Wall*, pleading no exemption, but making my servants work. C.—Though no particular portion was assigned to him, he helped all. T.

VER. 17. *Men*, my brethren, not (C) Persians. Grot.—*Them*; ambassadors. M.—If Nehemias behaved with such generosity for twelve years, he must have been very rich; or he received a great pension from the king, or voluntary and abundant contributions from the rich.

VER. 18. *Wines*. This was only produced, in abundance, on extraordinary occasions; for the people of the East do not drink wine at every feast. Eccl. xxxi. 17. C.

CHAP. VI. VER. 2. *Make*. Prot. "meet together." H.—*Villages*. Most of the Lat. editions, before Sixtus V., read, in *utulis in campo uno*, (C.) "with sacrifices of calves in some one field." H.—Perhaps Chephirim, (T.) or Copirun, "villages," (H.) may be the name of a place in the plain of Ono, (T.) which is styled the *valley of craftsmen*, (chap. xi. 35. C.) in the tribe of Benjamin, near the Jordan. Adrichomius. *Mischief*, by taking or killing. M.

VER. 5, 6. *Letter*. Heb., Sept., and Arab. add, "open." but this word is not in Syrac. The letter might be an order to appear, or might be left open to signify that the bearer was a man of confidence, from whom Nehemias might receive any further information; unless it was sent in this manner out of contempt. —*Gossem*, the Arabian governor. Chap. ii. 19. C.

VER. 7. *Prophets*. This was false, though, no doubt, the true prophets who lived at that time, would promote the laudable undertakings of Nehemias. H.—To counteract their influence the enemies hired Semaia and Noadiah. Ver. 10 and 14.—*Together*, that thou mayest clear thyself (Vatab.), or that we may repress these rumours, lest the king should suspect us of any connivance. The first sense appears to be preferable. Nehemias did not take the information as a piece of civility. C.—The enemies left it ambiguous, whether they would not join their forces with his, in case he meant to revolt. M.

VER. 10. *Went*, being invited. T.—*Semaia*, of the twenty-third course of priests. 1 Par. xxiv. 18. M.—*Privately*. Heb. "who was shut up," like a recluse. (H.) to deceive the people, by the appearance of superior sanctity, and by an imitation of the true prophets. C.

VER. 11. *Should*. Lit. "Does one like me retire from his post? And who like me shall enter the temple and live?" H.—It is unlawful for a layman to flee into the part of the temple assigned to the priests. Yet into this he had been invited, as the court of Israel was not perhaps yet secured. Those who suppose that Nehemias was a priest, say (C) that he refused to flee, lest he should intimidate the people by his cowardly departure. T. M.

VER. 12. *Understood*, by the nature of the suggestion, and the manner in which he heard the refusal. Aggeus, or some of the true prophets, might also inform him, (C.) or a supernatural light irradiated his mind, unless human sagacity sufficed. T. M.

VER. 15. *Elul*, the last of the civil year, corresponding with our August and September, when the walls were dedicated. Chap. xii. 27.—*Days*. Josephus (xi. 5) says, "two years and three (Greek, four) months" (H.) had been spent in perfecting the work. Cajet.—Others date from the reception of the letter. Ver. 5. Vatab.—But the work only lasted the time here specified, as the materials were at hand, and some of the walls were standing, while the rocks defended other parts; and the city was not then so large as it was afterwards. C.—The whole people wrought almost day and night, and Nehemias encouraged them with all his power. T.

VER. 18. *Mosollam*, one of the builders. Chap. li. 4. M.—These two powerful men had consequently acted contrary to the laws of God, and the covenant of Esdras, with respect to marriages. They might fear the resentment of the zealous governor.

19 And they praised him also before me, and they related my words to him: and Tobias sent letters to put me in fear.

CHAP. VII.

Nehemias appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

NOW "after the wall was built, and I had set up the doors, and numbered the porters and singing-men, and Levites:

2 I commanded Hanani, my brother, and Hananias, ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest,)

3 And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by, the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man over against his house.

4 And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

5 But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at the first, and therein it was found written:

6 "These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor, the king of Babylon, had carried away, and who returned into Judea, every one into his own city.

7 Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Bagoai, Nahum, Baana. The number of the men of the people of Israel.

8 The children of Pharos, two thousand one hundred seventy-two.

9 The children of Saphatia, three hundred seventy-two.

10 The children of Area, six hundred fifty-two.

11 The children of Phabath Moab, of the children of Josue and Joab, two thousand eight hundred eighteen.

12 The children of Elam, one thousand two hundred fifty-four.

13 The children of Zethua, eight hundred forty-five.

14 The children of Zachai, seven hundred sixty.

15 The children of Bannui, six hundred forty-eight.

16 The children of Bebai, six hundred twenty-eight.

17 The children of Azgad, two thousand three hundred twenty-two.

18 The children of Adonicam, six hundred sixty-seven.

19 The children of Beguai, two thousand sixty-seven.

20 The children of Adin, six hundred fifty-five.

21 The children of Ater, children of Hezecias, ninety-eight.

22 The children of Hasem, three hundred twenty-eight.

23 The children of Besai, three hundred twenty-four

24 The children of Hareph, a hundred and twelve.

25 The children of Gabaon, ninety-five.

26 The children of Bethlehem, and Netupha, a hundred and eighty-eight.

27 The men of Anathoth, a hundred twenty-eight.

28 The men of Bethazmoth, forty-two.

29 The men of Cariathiarim, Cephira, and Berota, seven hundred forty-three.

30 The men of Rama and Geba, six hundred twenty one.

31 The men of Machmas, a hundred twenty-two.

32 The men of Bethel and Hai, a hundred twenty three.

33 The men of the other Nebo, fifty-two.

34 The men of the other Elam, one thousand two hundred fifty-four.

35 The children of Harem, three hundred and twenty.

36 The children of Jericho, three hundred forty-five.

37 The children of Lod, of Hadid and Onc, seven hundred twenty-one.

38 The children of Senaa, three thousand nine hundred thirty.

39 The priests: The children of Idaia, in the house of Josue, nine hundred and seventy-three.

40 The children of Emmer, one thousand fifty-two.

41 The children of Phashur, one thousand two hundred forty-seven.

42 The children of Arem, one thousand and seventeen
The Levites:

43 The children of Josue and Cedmihel, the sons

44 Of Oduia, seventy-four: The singing-men:

45 The children of Asaph, a hundred forty-eight.

46 The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.

47 The Nathinites: The children of Soba, the children of Hasupha, the children of Tebbaoth,

48 The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,

49 The children of Hanan, the children of Geddel, the children of Gaher,

• A. M. 3,550. Esclt xlv 15

• 1 Esd. ii. 1.

CHAP. VII. VER. 2. *House*: "the citadel" (Tigana); "palace" Vatab. The Sept. retain the original, *Beira*, (H.) which signifies a *palace*, (Pagin,) concerning which Nehemias had spoken. Chap. ii. 8. M.—But as it was at yet built, *the house*, being placed alone, more properly signifies the temple. H.

VER. 3. *Sun* Lit. "the heat of the sun," or perfect daylight. H.—*They*. yr. and Arab. "while it was still day," (C.) or the sun shone. Before dusk the gates were shut, to prevent any improper person from entering. L.—*House*, on the walls. C.—These things protect a city; as grace, a guard over the senses, and watchfulness do the soul. W.

VER. 5. *Heart*, inspired me to provide inhabitants for the city, as was afterwards done by lot. Chap. xi. T.—*Written*. Hence it seems evident that Nehemias here only transcribes this ancient record, of those who came under Zoro-

babel, and consequently this chapter ought to agree with 1 Esd. ii., as well as with 3 Esd. v. 9. (ii.) which is now strangely corrupted; so that it can throw a light upon the matter. C.—Some think that various catalogues were taken, a Babylon, at the first coming to Jerusalem, (M.) and at the dedication of the temple (T.), and that Nehemias refers to a different one from that of Esdras Sa. Lucas. T.—Others suppose that changes were introduced, as the families were increased or diminished, in the time of Nehemias (T.); who, therefore, judged it unnecessary to write a fresh catalogue, but only adjusted the old one to the present circumstances, including probably the names of those who had returned with Esdras, or with himself. C.

VER. 33. *Other Nebo*. We find no first mentioned; but in the ancient Latin edition, Nebo occurred instead of Geba. Ver 30. See 1 Esd. ii. 29. Scilicet, and Arab. omit "the other." T.

50 The children of Raaia, the children of Rasin, the children of Necoda,

51 The children of Gezem, the children of Asa, the children of Phasea,

52 The children of Besai, the children of Munim, the children of Nephussim,

53 The children of Bacbuc, the children of Hacupha, the children of Harhur,

54 The children of Besloth, the children of Mahida, the children of Harsa,

55 The children of Bercos, the children of Sisara, the children of Thema,

56 The children of Nasia, the children of Hatipha,

57 The children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,

58 The children of Jahala, the children of Darcon, the children of Jeddel,

59 The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.

60 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

61 And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer: and could not show the house of their fathers, nor their seed, whether they were of Israel.

62 The children of Dalaa, the children of Tobia, the children of Necoda, six hundred forty-two.

63 And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and he was called by their name.

64 These sought their writing in the record, and found it not: and they were cast out of the priesthood.

65 And Athersatha said to them: That they should not eat of the Holies of Holies, until there stood up a priest, learned and skilful.

66 All the multitude, as it were one man, forty-two thousand three hundred sixty,

67 Beside their men-servants and women-servants, who were seven thousand three hundred thirty-seven: and among them, singing-men and singing-women, two hundred forty-five.

68 Their horses, seven hundred thirty-six: their mules, two hundred forty-five:

69 Their camels, four hundred thirty-five: their asses, six thousand seven hundred and twenty. [*Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemias.*]

70 And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for priests.

71 And some of the heads of families gave to the treasure of the work, twenty thousand drams of gold, and two thousand two hundred pounds of silver

72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for priests.

73 And the priests, and the Levites, and the porters, and the singing-men, and the rest of the common people and the Nathinites, and all Israel, dwelt in their cities.

CHAP. VIII.

Esdras readeth the law before the people. Nehemias comforteth them. They celebrate the feast of tabernacles.

AND^a the seventh month came: and the children of Israel were in their cities. And all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 Then Esdras, the priest, brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.

3 And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book.

4 And Esdras, the scribe, stood upon a step of wood, which he had made to speak upon: and there stood by him, Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam.

5 And Esdras opened the book before all the people for he was above all the people: and when he had opened it, all the people stood.

6 And Esdras blessed the Lord, the great God: and all the people answered: Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.

7 Now Josue, and Bani, and Serebia, Jamin, Accub Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan Phalaia, the Levites, made silence among the people to hear the law: and the people stood in their place.

8 And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.

^a A. M. 3551, A. C. 493.

VER. 65. *Athersatha*; Nehemias, (C.) as he is called in Chaldee. 1 Esd. ii. 63. M.

VER. 69. *Hitherto*. This is not in the original, or in the other versions. It is inserted in the margin of some Lat. MSS. and entirely omitted in others of great authority. H.—S. Jerom informs us from what sources the work was compiled, which is all declared canonical by the Church, (W.) whether written by Esdras or by Nehemias. H.

VER. 70. *Athersatha*; that is, Nehemias, as appears from chap. viii. 9. Either that he was so called at the court of the king of Persia, where he was cup-bearer, or that, as some think, this name signifies *governor*; and he was at that time governor of Judea. Ch.—Rom. Sept. insinuates that the princes gave these things "to Nehemias." C.—Alex. Sept. "They gave for the work, unto Athersatha." Prot. "The Elshatha gave," &c. H.—*Theras* means, "he fed," and *satha*, "he caused to drink." T

CHAP. VIII. VER. 1. *Were in*, or had been at home, (H.) after the dedication of the walls, (C.) till they assembled (H.) at the beginning of the civil year, on the feast of trumpets, which was a day of rejoicing, (ver. 3; Num. xxix. 1.) the festival of the new moon, Ribera. M.—*Gate*, near the temple. Chap. iii. 26. C.—*Moses*: the Pentateuch. M.

VER. 3. *It plainly*. Prot. "therein, before the street." H.

VER. 4. *Step*. Heb. "wooden tower" C.—Prot. "pulpit," (H.) made in the form of "a cup," (C.) like the *cur*, or tribune of Solomon. 2 Par. vi. 13.

VER. 8. *Understood*, by those who were near enough, and were skilled in Heb. (H.) though many began to forget that language (chap. xiii. 24); and for their benefit, an explanation was given in Chaldee, (ver. 9. C.) or Syriac, the vulgar tongue after the captivity. Pure Hebrew was still retained in the public liturgy. T.—Thus the Catholic Church retains the use of the language first used

9 And Nehemias (he is Athersatha) and Esdras, the priest and scribe, and the Levites, who interpreted to all the people, said: This is a holy day to the Lord, our God; do not mourn, nor weep: for all the people wept, when they heard the words of the law.

10 And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength.

11 And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful.

12 So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

13 And on the second day the chiefs of the families of all the people, the priests, and the Levites, were gathered together to Esdras, the scribe, that he should interpret to them the words of the law.

14 And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month:

15 And that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

16 And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles: for since the days of Josue, the son of Nun, the

children of Israel had not done so, until that day: and there was exceedingly great joy.

18 And he read in the book of the law of God, day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

CHAP. IX.

The people repent with fasting and sack-cloth. The Levites confess God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.

AND in the four and twentieth day of the month, the children of Israel came together with fasting, and with sack-cloth, and earth upon them.

2 And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers.

3 And they rose up to stand: and they read in the book of the law of the Lord, their God, four times in the day, and four times they confessed, and adored the Lord their God.

4 And there stood upon the step of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord, their God.

5 And the Levites, Josue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, bless the Lord, your God, from eternity to eternity. and blessed be the name of thy glory, with all blessing and praise.

6 Thou, thyself, O Lord, alone, thou hast made heaven and the heaven of heavens, and all the host thereof: the earth, and all things that are in it: the seas, and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee.

7 Thou, O Lord God, art he who chocest Abram, and broughtest him forth out of the fire of the Chaldeans, and gavest him the name of Abraham.

• Lev. xxiii. 39.

• A. M. 3551.—Gen. xi. 31.

in the conversion of the respective people, whether Greek, Latin, &c., while she takes care to explain to the people what is necessary, in their own language. Any change might be attended with more serious inconveniences than benefit. Our Saviour never blamed this practice, which subsisted among the Jews in his time, no more than that which obliged the people to keep without, while the priest offered incense, &c. Luke i. 10, 23.

VER. 9. *Interpreted.* S. Jerom renders the same term, *made silence*, (ver. 9) as it was the office of the Levites to keep the people in awe. Ver. 11. C.—*“taught.”* They had also (H.) to instruct. 1 Esd. viii. 16. M.—*“Weep.”* The Jews had only one feast for mourning, the day of expiation. On all the rest, a holy joy was commended. For the same reason, the Church does not fast on such days. C.

VER. 10. *Wine.* Heb. and Sept. “things.” Syr. and Arab. have simply, “drink.”—*Portions.* The Greeks styled them, *μίσθια*; and the Latins, *sportulae*. The custom prevailed not only among the Jews, (Esd. ix. 19,) but also among Christians and pagans. Moses frequently exhorts the people to invite the poor (Deut. xvi. 14); and S. Paul blames the rich Corinthians, for giving no part of their feast to them. 1 Cor. xi. 21.

VER. 15. *And that.* This is not expressed in the law, though it was probably practised. C.—Some translate, “And they proclaimed,” &c. Vatable.—*Beautiful.* Lit. “very or most beautiful.” H.—Heb. “of oily wood” Sept. “cypress.” Syr. “nat-tree.” Others understand the pine, (Pagnin,) balm, (Mariana,) citron, (H.) or any other species of branches, which might then be used. C. T.

VER. 18. *Assembly.* Lit. “the collect.” H.—Heb. “the day of retention;” the people being kept at the temple. C.—Sept. “the dismissal;” as they were afterwards permitted to depart. H. See Lev. xxiii. 26.

CHAP. IX. VER. 1. *Month;* Tizri, the day after they had sent away those women, (C.) whose company now covered them with confusion. H.—They were moved to compunction, by the hearing of the law read by Esdras. M.

VER. 2. *Stranger; idolatrous woman.* H.—True repentance requires the works of mortification, and particularly the removal of all occasions of sin and

disorderly pleasures. W.—The reformation had been commenced under Esdras, but some had relapsed. 1 Esd. x. 8. C.—The true-born Israelites would have no society with the sons of infidels. T.—*Fathers,* that they might not be punished for them. Exod. xx. 5. C.

VER. 3. *Stand,* to hear the law, out of reverence (M); or the Levites ascended the pulpit to read, *four times in the day.* T.—After each lecture, psalms were sung, (C) to praise God, and to declare the sins of the people, and their sincere repentance. H.—On days of mourning, the Jews assembled four times to pray, and thrice on other days, by the institution of Esdras. Maimonides. See Acts iii. 1.—On their fasts, they refrained from all meat, as well as from work, spending their time in prayer. They began at the first hour, and continued their exercises of devotion till the third, when they recommenced for other three hours. They did the like at the sixth and ninth hours; hearing the law, then prostrating themselves to confess their sins. Afterwards they rose to join with the Levites in praising the Lord. C.

VER. 4. *Step,* erected by Esdras. Chap. viii. 4.—*Josue, &c.* These Levites are mentioned again, (ver. 5,) with some variation. Bani is called Bonni; Sabania, is Hasebnia. C.—Perhaps some of them might be different, as there seems to be no reason for thus changing their names so soon. There are eight persons in both places. H.

VER. 5. *To eternity.* Existing. Sa.—Bless him continually M.—Let one generation after another praise his holy name. H.

VER. 6. *Of heavens.* The highest (C.) and most glorious (H.) residence of the Eternal.—*Host* stars (C.) and angels, (M.) which are like his guards.—*Life,* or being.

VER. 7. *The fire of the Chaldeans.* The city of Ur, in Chaldea, the name of which signifies *fire*. Or out of the fire of the tribulations and temptations, &c. which he was there exposed. The ancient Rabbins understood this literally, affirming that Abraham was cast into the fire by the idolaters, and brought out by a miracle without any hurt. Ch.—S. Jerom translates *Ur of the Chaldees*, in all other places. Amama. —Sept. “the country of,” &c. C.

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorhite, and of the Pherezite, and of the Jebusite, and of the Gergesite, to give it to his seed: and thou hast fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Egypt: and thou didst hear their cry by the Red Sea.

10 And thou showedst signs and wonders upon Pharaoh, and upon all his servants, and upon the people of his land: for thou knewest that they dealt proudly against them: and thou madest thyself a name, as it is at this day.

11 And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that they might see the way by which they went.

13 Thou camest down, also, to Mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law, by the hand of Moses, thy servant.

15 And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and gave the head to return to their bondage, as it were by contentions. But thou, a forgiving God, gracious, and merciful, long-suffering, and full of compassion, didst not forsake them.

18 Yea, when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt: and had committed great blasphemies:

19 Yet thou, in thy many mercies, didst not leave them in the desert: the pillar of the cloud departed not from them by day, to lead them in the way, and the pillar of fire by night, to show them the way by which they should go.

20 And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst.

21 Forty years didst thou feed them in the desert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

22 And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og, king of Basan.

23 And thou didst multiply their children, as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

24 And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

25 And they took strong cities and a fat land, and possessed houses full of all goods: cisterns made by others, vineyards, and oliveyards, and fruit-trees, in abundance: and they eat, and were filled, and became fat, and abounded with delight in thy great goodness.

26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

27 And thou gavest them into the hands of their enemies, and they afflicted them. And, in the time of their tribulation, they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

28 But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from heaven, and deliveredst them many times in thy mercies.

29 And thou didst admonish them to return to thy law. But they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

30 And thou didst forbear with them for many years, and didst testify against them by thy spirit, by the hand of thy prophets: and they heard not, and thou didst deliver them into the hand of the people of the lands.

31 Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou art a merciful and gracious God.

32 Now, therefore, our God, great, strong, and terrible, who keepest covenant and mercy, turn not away

VER. 15. *Hand.* Promising with an oath, (Gen. xiv. 22. M. and xxii. 16 C.) or displaying thy power. H.

VER. 17. *Their head.* Or appointed a leader instead of Moses, (Num. xiv. 4. M.) or an idol. Exod. xxxii. 1. Sept. "they gave a beginning, or a chief to return." Syr. "their heart returned to their crimes." C.—Prot. "and in their rebellion appointed a captain to," &c. They turned their back upon the promised land, and set their faces to return into Egypt. H.—Sinners are not deprived of free-will. W.

VER. 18. *Blasphemies.* By attributing the perfections of God to a senseless idol. Prot. follow the Sept. "provocations." C.

VER. 20. *Spirit.* The conducting angel. M.—God enlightened and moved the hearts of the people by his grace; which he gave in abundance to Mo-
ses. C.

VER. 21. *Worn.* So as to be sore, (H.) or without shoes. M. See Deut viii. 4. C.—Prot. "their feet swelled not."

VER. 22. *Lots.* Heb. "them (the Chanaanites, or as it is more commonly understood, the Israelites) into corners." C.—Sept. "by lot they possessed," &c. H.

VER. 25. *Goodness.* Prosperity was their ruin, (H.) as Moses had foretold Deut. xxxii. 15. C.

VER. 26. *Earnestly.* Lit. "called to witness" (H.) themselves, (Jos. xxiv. 21, or heaven and earth. Deut. iv. 26, and xxx. 19. C.—*Blasphemies.* See ver. 18. M.

VER. 27. *Saviours.* Josue, (C.) and more particularly the judges, (M. David, &c. C.)

VER. 29. *Shoulder.* Slipping from under the burden of the law. H.

VER. 30. *Years, 254;* during which time God had not ceased to recall to people to a sense of their duty, but all in vain.

from thy face all the labour which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the king of Assur, until this day.

33 And thou art just in all things that have come upon us: because thou hast done truth, but we have done wickedly.

34 Our kings, our princes, our priests, and our fathers, have not kept thy law, and have not minded thy commandments, and thy testimonies, which thou hast testified among them.

35 And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most wicked devices.

36 Behold we, ourselves, this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the good things thereof, and we, ourselves, are servants in it.

37 And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

38 And because of all this we, ourselves, make a covenant, and write it, and our princes, our Levites, and our priests, sign it.

CHAP. X.

The names of the subscribers to the covenant, and the contents of it.

AND "the subscribers were Nehemias, Athersatha, the son of Hachelai, and Sedecias.

2 Saraias, Azarias, Jeremias,

3 Pheshur, Amarias, Melchias,

4 Hattus, Sebenia, Melluch,

5 Harem, Merimuth, Obdias,

6 Daniel, Genthon, Baruch,

7 Mosollam, Abia, Miamin,

8 Maazia, Belgia, Semeia: these were priests.

9 And the Levites, Josue, the son of Azanias, Bennui, of the sons of Henadad, Cedmihel.

10 And their brethren Sebenia, Odaia, Celita, Phalaia, Hanan,

11 Micha, Rohob, Hasebia,

12 Zachur, Serebia, Sabania,

13 Odaia, Bani, Baninu.

14 The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani,

• A. M. 3551.

VER. 32. *Labour.* Receive it in satisfaction. C.—Heb. "let not all the trouble seem little before thee;" as if it were not enough to appease thy anger, when borne with proper dispositions and faith. H.—*Assur.* Theglathphalassar, who led some of the tribes into captivity, as Salmanassar did the rest. During this period, the whole nation was involved in misery, (C.) from which they had not been liberated even when the author wrote. Ver. 36. H. 1 Par. v. 26. M.

VER. 36. *In it.* Tributary to Persia. Chap. v. 4; and 1 Esd. vii. 24, and ix. 9. C.

VER. 38. *Because.* Or "considering all these things," as chastisements due to our transgressions, we are resolved now to reform our conduct, (H.) and to comply more exactly with the covenant which we will now solemnly renew.

CHAP. X. VER. 1. *Athersatha.* Heb. *ethorsatha.* Prot. "the firstsatha," cup-bearer, or governor, highly (H.) "privileged" and honoured by Artaxerxes. W.—Heb. "And over those who were sealed, (C. Sept. or who sealed the deed. H.) Nehemias, the cup-bearer." Esdras, Elisib, &c. were also princes. C.—An aristocracy, mixed with oligarchy, was the present form of government. The advice of the ancients, and of the people, was taken. C.

VER. 8. *Priests.* All, at least after Nehemias. H.

15 Bonni, Azgad, Bebai,

16 Adonia, Begoai, Adin,

17 Ater, Hezecia, Azur,

18 Odaia, Hasum, Besai,

19 Hareph, Anathoth, Nebai,

20 Megphias, Mosollam, Hazir,

21 Mesizabel, Sadoc, Jeddua,

22 Pheltia, Hanan, Anaia,

23 Osee, Hanania, Hasub,

24 Alohes, Phalea, Sobec,

25 Rehum, Hasebna, Maasia,

26 Echaia, Hanan, Anan,

27 Melluch, Haran, Baana:

28 And the rest of the people, priests, Levites, porters, and singing-men, Nathinites, and all that had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters,

29 All that could understand, promising for their brethren, with their chief men; and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses, the servant of God, that they would do and keep all the commandments of the Lord, our God, and his judgments, and his ceremonies.

30 And that we would not give our daughters to the people of the land, nor take their daughters for our sons.

31 And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath-day that we would not buy them of them on the sabbath, or on the holy day. And that we would leave the seventh year, and the exaction of every hand.

32 And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God.

33 For the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin-offering: that atonement might be made for Israel, and for every use of the house of our God.

34 And we cast lots among the priests, and the Levites, and the people, for the offering of wood, that it might be brought into the house of our God, by the houses of our fathers, at set times, from year to year: to burn upon the altar of the Lord, our God, as it is written in the law of Moses:

35 And that we would bring the first-fruits of our land,

VER. 14. *Pharos.* Many of these are mentioned as returning from Babylon. Chap. vii. 8, 11, &c.

VER. 28. *Lands.* Idolaters, (H.) namely, the proselytes. M.—*Daughters.* These did not all subscribe in person, but by the hands of the intelligent and chief men, (ver. 29,) or, (C.) as the Sept. seem to understand, these went through the different ranks of the people, and received their oaths. E. M.

VER. 29. *Understand.* Heb. *mabin*, "the teachers," or Levites. 1 Esd. vii. 10. M. *Promising.* Heb. "clave to their brethren," and they promised with a curse to transgressors, and with an oath to walk, &c. H.

VER. 32. *Third part.* About 9d, (H.) on account of the poverty of the people. C.—They afterwards paid half a sicle, or 1s. 2d., conformably to the law Exod. xxx. 13, Matt. xvi. 23. H.

VER. 34. *Wood.* The Nathinites had performed this office till the captivity. But now their numbers were too small. C.—The people therefore brought the wood. The Levites, with the Nathinites, carried it into the temple, and the priests laid it upon the altars; all being regulated by lots. Lyran.—Hence the feast called *Xylophoria* was instituted about the month of August, as we may gather from Josephus.

and the first fruits of all fruit of every tree, from year to year, into the house of our Lord.

36 And the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God.

37 And that we would bring the first-fruits of our meats, and of our libations, and the fruit of every tree, of the vintage also, and of oil to the priests, to the store-house of our God, and the tithes of our ground to the Levites. The Levites, also, shall receive the tithes of our works out of all the cities.

38 And the priest, the son of Aaron, shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes, in the house of our God, to the store-room, into the treasure-house.

39 For the children of Israel, and the children of Levi, shall carry to the treasury the first-fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing-men, and the porters, and ministers, and we will not forsake the house of our God.

CHAP. XI.

Who were the inhabitants of Jerusalem, and the other cities.

AND the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem, the holy city, and nine parts in the other cities.

2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 These, therefore, are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities: Israel, the priests, the Levites, the Nathinites, and the children of the servants of Solomon.

4 And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin: of the children of Juda, Athaias, the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

5 Maasia, the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

6 All these, the sons of Phares, who dwelt in Jerusalem, were four hundred sixty-eight valiant men.

7 And these are the children of Benjamin: Sellum, the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia,

8 And after him, Gebbai, Sellai, nine hundred twenty-eight.

9 And Joel, the son of Zechri, their ruler, and Judas the son of Senua, was second over the city.

10 And of the priests, Idaia, the son of Joarib, Jachin,

11 Saraia, the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob, the prince of the house of God,

12 And their brethren that do the works of the temple: eight hundred twenty-two. And Adaia, the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

13 And his brethren, the chiefs of the fathers: two hundred forty-two. And Amassai, the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

14 And their brethren, who were very mighty, a hundred twenty-eight: and their ruler, Zabdiel, son of the mighty.

15 And of the Levites, Semeia, the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Bonni,

16 And Sabathai, and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites.

17 And Mathania, the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia, the second, one of his brethren, and Abda, the son of Samua, the son of Galal, the son of Idithum.

18 All the Levites in the holy city were two hundred eighty-four.

19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

20 And the rest of Israel, the priests, and the Levites were in all the cities of Juda, every man in his possession.

21 And the Nathinites, that dwelt in Opbel, and Siaha, and Gaspha, of the Nathinites.

22 And the overseer of the Levites, in Jerusalem, was Azzi, the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing-men in the ministry of the house of God.

23 For the king's commandment was concerning them and an order among the singing-men, day by day.

24 And Phathahia, the son of Mesezebel, of the children of Zara, the son of Juda, was at the hand of the king, in all matters concerning the people,

25 And in the houses through all their countries. Of the children of Juda, some dwelt at Cariatharbe, and in

VER. 35. *Every tree*, of seven species; the pear, apple, fig, apricot, olive, palm, and vine trees; besides wheat, legumes, &c. C.—For three years the fruit was deemed unclean. Lev. xix. 23. M.

CHAP. XI. VER. 1. *Lots*. Those who had a mind to fix their abode at Jerusalem received every encouragement. But some were compelled, that the city might regain its ancient splendour, and become the bulwark of the nation.

VER. 2. *Blessed*. Applauding their zeal and disinterestedness, as the city was yet only a heap of ruins. C.—Some from the other ten tribes returned; but the transactions of three tribes are more particularly not ed. V. Deuc. W.

VER. 3. *Solomon*. See 1 Esd. ii. 55, and 1 Par. ix. 2.

VER. 4. *Benjamin*, as well as of Ephraim and Manasses. 1 Par. ix. 3. The difference between this last record and the present arises from Nehemias including many who returned with Esdras and with himself. C.

VER. 5. *Silonite*. Or the son of Sela. 1 Par. ix. 5. T.

VER. 9. *Second*. Vicegerent of Joel. (C.) or commander of a second part of the city. Syr.

VER. 11. *Achitob* had the inspection over the Levites and treasures. Eliasit was then pontiff. C.

VER. 15. *Semeia*. The ancient Latin MSS. read Sebenia. Martinay.

VER. 16. *Outward*. For repairs of the temple, cultivation of the lands given by vow, also to buy provisions, sacred vestments, &c.

VER. 17. *Praue*. Master of music. C.—Heb. "chief to begin the thanksgiving in prayer." Syr. "leader of the Jews in prayer." H.

VER. 21. *Gaspha*, were chiefs of the Nathinites. C.—Heb. "over the," &c. Opbel was their place of residence. Chap. iii. 26.

VER. 22. *Overseer*. Lit. "bishop." Heb. *poqid*, which has the same meaning. H.

VER. 23. *King's*. David's, (chap. xii. 24.) or perhaps the Persian monarch, who had appointed a maintenance for the priests, &c. 1 Esd. vi. and vii. C.—*Order*. Heb. "that a certain portion should be for the singers, due for every day." Prot.

VER. 25. *The houses*. Heb. "and for the dwellings, (C.) or villages." Pagn. M.—*Villages*. Lit. "daughters," which is often used in this sense. E.

the villages thereof: and at Dibon, and in the villages thereof, and at Cabseel, and in the villages thereof,

26 And at Jesue, and at Molada, and at Bethphaleth,

27 And at Hasersual, and at Bersabee, and in the villages thereof,

28 And at Siceleg, and at Mochona, and in the villages thereof,

29 And at Remron, and at Saraa, and at Jerimuth,

30 Zanoa, Odollam, and in their villages, at Lachis, and its dependencies, and at Azeca, and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom.

31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,

32 At Anathoth, Nob, Anania,

33 Asor, Rama, Gethaim,

34 Hadid, Seboim, and Neballat, Lod,

35 And Ono, the valley of craftsmen.

36 And of the Levites, were portions of Juda and Benjamin.

CHAP. XII.

The priests, and Levites, that came up with Zorobabel. The succession of high priests: the solemnity of the dedication of the wall.

NOW these are the priests, and the Levites, that went up with Zorobabel, the son of Salathiel, and Josue: Saraia, Jeremias, Esdras,

2 Amaria, Melluch, Hattus,

3 Sebenias, Rheum, Merimuth,

4 Addo, Genthon, Abia,

5 Miamin, Madia, Belga,

6 Semeia, and Joiarib, Idaia, Sellum, Amoc, Hecias,

7 Idaia. These were the chief of the priests, and of their brethren, in the days of Josue.

8 And the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:

9 And Becbecia, and Hanni, and their brethren, every one in his office.

10 And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada,

11 And Joiada begot Jonathan, and Jonathan begot Jeddoa.

12 And in the days of Joacim, the priests and heads of

the families were: Of Saraia, Maraia: of Janania:

13 Of Esdras, Mosollam: and of Amaria, Johana.

14 Of Milicho, Jonathan: of Sebenia, Joseph:

15 Of Haram, Edna: of Maraioth, Helci:

16 Of Adaia, Zacharia: of Genthon, Mosollam:

17 Of Abia, Zechari: of Miamin and Moadia, Phelti:

18 Of Belga, Sammua: of Semaia, Jonathan:

19 Of Joiarib, Mathanai: of Jodaia, Azzi:

20 Of Sellai, Celai: of Amoc, Heber:

21 Of Helcias, Hasebia: of Idaia, Nathanael.

22 The Levites, the chiefs of the families, in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, were recorded, and the priests, in the reign of Darius, the Persian.

23 The sons of Levi, heads of the families, were written in the book of Chronicles, even unto the days of Jonathan, the son of Eliasib.

24 Now the chief of the Levites were Hasebia, Serebia, and Josue, the son of Cedmihel: and their brethren, by their courses, to praise, and to give thanks, according to the commandment of David, the man of God, and to wait equally in order.

25 Mathania, and Becbecia, Obechia, and Mosollam, Telmon, Accub, were keepers of the gates, and of the entrances before the gates.

26 These were in the days of Joacim, the son of Josue, the son of Josedec, and in the days of Nehemias, the governor, and of Esdras, the priest and scribe.

27 And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries, and harps.

28 And the sons of the singing-men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati,

29 And from the house of Galgal, and from the countries of Geba, and Azmaveth: for the singing-men had built themselves villages round about Jerusalem.

30 And the priests, and the Levites, were purified, and they purified the people, and the gates, and the wall.

31 And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise.

VER. 30. *Bersabee.* The southern extremity of Juda, (M.) unto the valley on the east of Jerusalem. Adr. c. 186

CHAP. XII. VER. 1. *Priests.* But not all, as some are omitted. See ver. 1, 22, &c.—*Josue*, or *Jesus*, the high priest.—*Esdras*, the famous scribe, who is supposed to have returned to Babylon, and to have been living under Nehemias, who came to Jerusalem eighty-one years after Zorobabel. If, therefore, Esdras was only twenty years old at the former period, he must have lived above a hundred years, (C.) which is not improbable. Lyran. T. &c.

VER. 8. *Hymns.* To preside over the bands. Caap. xi 17. C.

VER. 10. *Joacim.* These are some of the successors of Josue, (M.) who were high priests till the time of Jeddoa, or Jaddus. W.

VER. 11. *Jonathan*, is called *Johanan* by S. Jerom, (in Dan.) Josephus, &c.—*Jeddoa.* The *Jaddus* who went to meet Alexander, in his pontifical attire, and was graciously received by him; as the monarch revered in his person the God of the Hebrews, who had formerly appeared to him in this manner, to encourage him to undertake the conquest of Asia. Josephus xl. 8.

VER. 12. *Saraia* had given his name to one of the principal families, at the head of which was *Maraia*, at this time. The Latin MSS, Sept., and Syr. style him *Amaria*.

VER. 19. *Jodaia.* The same name is written *Idaia*. Ver. 8, and 21.

VER. 22. *Persian.* Surnamed *Codomannus*, (H.) *Condomanus*, (Grot. C.) or *Nothus*, under whom Jaddus was born, though he was pontiff under the former. Usher, A. 3553.

VER. 23. *Chronicles.* Not those which are now extant: but some records which regarded the families of the priests. See 1 Esd. ii. 61.—*The son*, or grandson, of *Eliasib*. The author refers to other records. Ver. 26. C.

VER. 24. *Order.* Heb. "ward over against ward." One company kept guard while another retired. M.

VER. 25. *Entrances.* These are not distinctly mentioned before. See 1 Par. xxvi. 15, 17; Ezec. xl. 8. C.—Sept. have only, after *order*, or him, ver. 25, "When I assembled the door-keepers, (ver. 26,) in the days of Joakim." H.

VER. 27. *Wall.* Some time before, (Usher. C.) or now, when the houses were completed. V. Bede. T.—*Places*, for greater solemnity. The ancients deemed "the walls and gates sacred things, the property of no man" Justinian, l. sacra loca

VER. 30. *Were purified first*, that they might purify the rest. H.—Priests were obliged to abstain from wine, and from their wives, while they were on duty. See 2 Par. xxix. 34, and xxv. 2, &c. Levites were to wash their garments. Lev. viii. 21. All lepers, &c. required a certain purification. Ib. v. 2, 6, and Num. xix 10. Care was taken that no dead body was found on the walls. These were probably sprinkled with water, &c., like the tabernacle. Lev. viii. 11.

VER. 31. *Choirs.* This is not expressed in Heb. and Sept., but must be understood. Prot. "great companies of them that gave thanks. Whereof one went." H.—The princes led the way, then the priests sounded the trumpets (Num. x. 8); the Levites sang, and were followed by the people. All were divided into two equal parts, and went round half the city. C.

at on the right hand upon the wall toward
the gate.

And after them went Osaias, and half of the princes
Juda,

33 And Azarias, Esdras, and Mosollam, Judas, and
Benjamin, and Semeia, and Jeremias.

34 And of the sons of the priests with trumpets,
Zacharias, the son of Jonathan, the son of Semeia, the
son of Mathania, the son of Michaia, the son of Zechur,
the son of Asaph,

35 And his brethren, Semeia, and Azareel, Malalai,
Galalai, Maai, Nathanael, and Judas, and Hanani, with
the musical instruments of David, the man of God: and
Esdras, the scribe, before them at the fountain-gate.

36 And they went up over against them by the stairs of
the city of David, at the going up of the wall of the house
of David, and to the water-gate eastward:

37 And the second choir of them that gave thanks
went on the opposite side, and I after them, and the half
of the people upon the wall, and upon the tower of the
furnaces, even to the broad wall,

38 And above the gate of Ephraim, and above the old
gate, and above the fish-gate, and the tower of Hananeel,
and the tower of Emath, and even to the flock-gate: and
they stood still in the watch-gate.

39 And the two choirs of them that gave praise, stood
still at the house of God, and I, and the half of the magis-
trates with me.

40 And the priests, Eliachim, Maasia, Miamin, Michea,
Elioenai, Zacharia, Hanania, with trumpets,

41 And Maasia, and Semeia, and Eleazar, and Azzi,
and Johanan, and Melchia, and Elam, and Ezer.
And the singers sung loud, and Jezraia was their over-
seer:

42 And they sacrificed, on that day, great sacrifices,
and they rejoiced: for God had made them joyful with
great joy: their wives, also, and their children rejoiced,
and the joy of Jerusalem was heard afar off.

43 They appointed, also, in that day, men over the
storehouses of the treasure, for the libations, and for the
first-fruits, and for the tithes, that the rulers of the city
might bring them in by them in honour of thanksgiving,
for the priests and Levites: for Juda was joyful in the
priests and Levites that assisted.

44 And they kept the watch of their God, and the ob-

^a Deut. xxiii. 3.

VER. 35. *Esdras*, mentioned ver. 33, was the chief personage, at the head
of this company. H.

VER. 37. *And, &c.* Prot. "And the other company of them that gave
thanks."—*And upon.* Heb. "beyond." This company (H.) proceeded north-
ward. C.

VER. 38. *Watch-gate.* Syr. and Arab. "great gate," by which they came
in. C.

VER. 43. *Thanksgiving.* S. Jerom, Sept., and Syr. have read in a different
manner from the present Heb., (C.) which has, "for the tithes to gather into
them, out of the fields of the elites, the portions of (or by) the law assigned to
the priests, &c." Thure, "law," has been read *thudē*, "thanksgiving," by S.
Jerom; and *asori*, "princes," has been substituted for *asodi*, "fields." H.—The
Syriac admits the second reading. C.—Sept. omit the first entirely. H.

VER. 46. *Sanctified.* That is, they gave them that which by the law was set
aside and sanctified for their use. Ch.

CHAP. XIII. VER. 1. *That day*, is often used for an indefinite time. H.—
It is not probable that all this happened when the walls were dedicated. After
that event, Nehemias rather went to court, and remained there about ten years.
—*Ezer*, (Deut. xxi. 3) so as to marry. C.

servance of expiation, and the singing-men, and the por-
ters, according to the commandment of David, and of
Solomon, his son.

45 For in the days of David and Asaph, from the be-
ginning, there were chief singers appointed, to praise with
canticles, and give thanks to God.

46 And all Israel, in the days of Zorobabel, and in the
days of Nehemias, gave portions to the singing-men, and
to the porters, day by day, and they sanctified the Levites,
and the Levites sanctified the sons of Aaron.

CHAP. XIII.

Divers abuses are reformed.

AND "on that day they read in the book of Moses, in
the hearing of the people: and therein was found
written, that the Ammonites and the Moabites should not
come into the church of God for ever:

2 Because they met not the children of Israel with
bread and water: and they hired against them Balaam,
to curse them: and our God turned their curse into
blessing.

3 And it came to pass, when they heard the law, that
they separated every stranger from Israel.

4 And over this thing was Eliasib, the priest, who was
set over the treasury of the house of our God, and was
near akin to Tobias.

5 And he made him a great store-room, where before
him they laid up gifts, and frankincense, and vessels, and
the tithes of the corn, of the wine, and of the oil, the por-
tions of the Levites, and of the singing-men, and of the
porters, and the first-fruits of the priests.

6 But in all this time I was not in Jerusalem, because
in the "two and thirtieth year" of Artaxerxes, king of
Babylon, I went to the king, and after certain days I
asked the king:

7 And I came to Jerusalem, and I understood the evil
that Eliasib had done for Tobias, to make him a store-
house in the courts of the house of God.

8 And it seemed to me exceedingly evil. And I cast
forth the vessels of the house of Tobias out of the store-
house.

9 And I commanded, and they cleansed the store-
houses: and I brought thither again the vessels of the
house of God, the sacrifice, and the frankincense.

10 And I perceived that the portions of the Levites
had not been given them: and that the Levites, and the

^b A. M. 3562, A. C. 423.

VER. 3. *Stranger.* Heb. *ārob*, "mixture," (H.) infidel women and their
offspring.

VER. 4. *Over this thing, &c.* Or, he was faulty in this thing, or in this
kind. Ch.—He was the source of all this evil. Heb. "and before this Eliasib,"
&c. It is probable that he was a different person from the high priest, (Usher,) who
had married his grandson to the daughter of Sanaballat, the intimate friend
of Tobias. C.

VER. 5. *He.* Eliasib, or Tobias. The original is also ambiguous. Eliasib
probably permitted Tobias to furnish himself apartments in the temple, where, by
law, he was not allowed to enter. Hence the priests, being deprived of their
support, were forced to retire. C.—Tobias rented the apartments, and was steward
of the priests' revenues. T.

VER. 6. *Days.* Prefixed, (chap. ii. 6,) *I asked.* Heb. "was required to
attend by the king," for about ten years. After which period, I returned and
found such disorders.

VER. 9. *Storehouses*, which had been profaned by the presence of a pagan.
M.—*Sacrifice.* Heb. *manee*, "offerings of flour, fruits, and liquors," which were
kept in the storehouses, as well as *frankincense*. Eliasib had caused these things
to be removed, to make place for Tobias. C.

singing-men, and they that ministered, were fled away, every man to his own country.

11 And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places.

12 And all Juda brought the tithe of the corn, and the wine, and the oil, into the storehouses.

13 And we set over the storehouses Selemias, the priest, and Sadoc, the scribe, and of the Levites, Phadaia, and next to them Hanan, the son of Zachur, the son of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God, and his ceremonies.

15 In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jerusalem on the sabbath-day. And I charged them that they should sell on a day on which it was lawful to sell.

16 Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem.

17 And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath-day?

18 Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath.

19 And it came to pass, that when the gates of Jerusalem were at rest on the sabbath-day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burthens on the sabbath-day.

20 So the merchants, and they that sold all kind of wares, stayed without Jerusalem once or twice.

* 2 Kings iii. 1, and xl. 1

VER. 10. *Country.* Heb. "field," that he might cultivate it, (H.) and get food, M.

VER. 11. *Pleaded.* Accusing them of treachery, in not opposing the wicked attempt.—*Have we.* He places himself in the number of the guilty, in order to soften the reproach. Sept., &c. C.—"Why is the house of God forsaken?" Prot.

VER. 16. *Tyrians.* Who had established themselves there, for the sake of commerce, though the chosen people ought to have kept them at a great distance, for fear of seduction. C.

VER. 19. *At rest.* People travelling no longer. C.—Heb. "shaded, or in the dark." Before Friday night came on the sabbath commenced, and then the gates were shut. H.—*On the.* Heb. "before the sabbath." M.

VER. 22. *Gates.* The Levites would more conscientiously discharge their duty, (M.) and restrain the people, so that they might keep the day holy. H.

VER. 24. *Half.* In the same family some spoke the Philistine (Vatable) or Phœnician language: others, the Hebrew; which, though it resembled the other very much, was still sufficiently distinct to be noticed.

VER. 26. *Curse,* or excommunicated *them*, (C.) the guilty parents. H.—

21 And I charged them, and I said: stay you before the wall? if you do so and will lay hands on you. And from that time there was no more on the sabbath.

22 I spoke also to the Levites, that they should purified, and should come to keep the gates, and to sanctify the sabbath-day: for this, also, remember me, O my God, and spare me according to the multitude of thy tender mercies.

23 In those days, also, I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

24 And their children spoke half in the speech of Azotus, and could not speak the Jews language, but they spoke according to the language of this and the people.

25 And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

26 'Did not Solomon, king of Israel, sin in this kind of thing? and surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel:' and yet women of other countries brought even him to sin.

27 And shall we also be disobedient, and do all this great evil, to transgress against our God, and marry strange women?

28 And one of the sons of Joiada, the son of Eliasib, the high priest, was son-in-law to Sanaballat, the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

30 So I separated from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry:

31 And for the offering of wood at times appointed, and for the first-fruits: remember me, O my God, unto good. Amen.

b 2 Kings xl. 4.

Shaved. Heb. and Sept. "plucked off their hair," by the roots, for greater torment.

VER. 27. *Also be.* Heb. "hearken unto you" (Prot. H.); or, "Have ye not heard the evils which fell upon our fathers (C.) for doing all?" &c. H.

VER. 28. *One.* Manasse, brother of Jaddus. Joseph. xi. 8.—*Sanaballat* noted for his enmity towards the Jews. Chap. vi. 1. He obtained leave of Alexander to build the famous temple on Garizim, for his son-in-law. Esdras and Nehemias were noted for their great age.—*From me.* In revenge he set up an opposition altar. H.—He had contracted a marriage, which was unlawful for all, and entailed degradation upon priests.

VER. 31. *Wood.* Conformably to the regulations mentioned, chap. x. 34 C.—*Good.* A just man may confidently beg for a reward. W.—*Amen,* is not found in Heb., &c. The Holy Spirit records the praises of Nehemias. Eccl. xlix. 15. His political and moral virtues must ever assign him an exalted rank among the true Israelites. Like Jesus Christ, he rebuilt Jerusalem, reformed the nation, was the mediator of a new covenant, defended the rights of the priesthood and of all the people. C.

APOCRYPHA.

The Third and Fourth Books of Esdras, and the Prayer of Manasses, (W.) are found in many Latin Bibles, (H.) and translated in that of Douay, (W.) as works of dubious authority. Calmet also inserts the Third and Fourth Books of Machabees. H.—Protestants class under the same head the Books of Tobias, Judith, Wisdom, Ecclesiasticus, and Machabees, (W.) with Baruch, and parts of Esther and Daniel, &c. H.—They acknowledge that they are “holy and worthy to be read in the Church, but not sufficient to prove points of faith.” The truth is, they find them too opposite to their creed; as S. Augustine (Prædest. SS. C. xiv.) observes was the case with some heretics, who rejected the Book of Wisdom. W.—The pretence that these Books were not admitted by many ancient Fathers, would equally strike out of the canon the Epistle to the Hebrews, those of S. James and S. Jude, the Second and Third of S. Peter, and of S. John, and the Apocalypse, the authority of all which was formerly warmly controverted, (H.) and only admitted by degrees (W.): *paulatim tempore procedente meruit auctoritatem*. S. Jerom, in Jacobo.—This holy doctor doubted (Prædix.) whether the Book of Judith was canonical, till he found the decision of the Council of Nice. The declaration of the Church is the only sure rule by which matters of this nature can be decided. H.—“I would not believe the gospel, unless I were influenced to do it by the authority of the Catholic Church.” S. Aug. c. ep. Pand. c. 5. This Church has spoken in favour of the controverted Books of the Old Testament, as much as for those of the New; so that the inconsistency of Protestants cannot pass unnoticed. If we would relinquish all the parts of Scripture which have been called in question, what book would be safe? Some have been indeed more universally admitted, and may therefore be styled protocanonical, while the deuterocanonical books were recognised rather later, and after all difficulties had been maturely discussed, as has been the case with other articles of faith. But the declaration being promulgated sooner or later, does not alter the truth. The will of God, notified to us by his Church, is our infallible guide. This is the canon, or “rule,” (H.) to regulate our imperfect knowledge. S. Aug. c. Faust. xi. 5, and c. Crescon. ii. 33.—In this sense the Council of Carthage (A. 419) styles these contested books canonical and divine:” and the ancient Popes, Innocent I. and Gelasius, as well as S. Aug., (Doct. II. 8.) S. Isidore, (Etym. vi. 1,) and others, place them on a level with the other parts of Scripture, as has been done by the general Councils of Florence and of Trent. If the Jews did not admit them into their canon, it was because they were not extant in the Hebrew language, (H.) or known when the canon was closed by Esdras, (Huet. D.) or afterwards. H.—Besides, who sees not that the canon of the Church is preferable to that of the synagogue? W.—Otherwise how shall we receive the New Testament? H.—Many of the Fathers referred only to the Jewish canon, when they gave catalogues of the sacred books. C.—We shall find that they generally admitted the authority of what the Protestants style Apocrypha.

THE BOOK OF TOBIAS.

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and of a perfect resignation to the will of God. His humble prayer was heard, and the angel Raphael was sent to relieve him: he is thankful, and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety, foretells the destruction of Ninive, and the rebuilding of Jerusalem: he dies happily. (H.—The Jews themselves have a great regard for the Book of Tobias (Grot. Sixtus Senens 8): which Origen (ad Afric.) says they “read in Hebrew,” meaning probably the Chaldee, (C.) out of which language S. Jerom translated it. Ep. t. 3. W.—The Greek version seems to have been taken from another copy, or it has been executed with greater liberty by the Hellenist Jews, between the times of the Sept. and of Theodotion. C.—Huet and Prileaux esteem it more original; and Houbigant has translated it in his Bib. 6, as the Council of Trent only spoke of the Latin editions then extant; and S. Jerom followed in his version the Heb. one of a Jew, as he did not understand the Chaldee. H.—The Syriac and the modern Hebrew edition of Fagius agree mostly with the Greek, as that of Munster and another Heb. copy of Huet, and the Arabic version, both unpublished, are more conformable to the Vulgate. The most ancient Latin version used before S. Jerom’s, was taken from the Greek; and the Fathers who lived in those ages speak of it when they call the Book of Tobias canonical. S. Aug. leaves it, however, to adopt S. Jerom’s version, in his Mirror. The copies of all these versions vary greatly, (C.) though the substance of the history is still the same; and in all we discover the virtues of a good parent, of a dutiful son, and virtuous husband, beautifully described. H.—“The servant of God, holy Tobias, is given to us after the law for an example, that we might know how to practise what we read; and that if temptations assail us, we may not depart from the fear of God, nor expect help from any other.” S. Aug. q. 119, ex utroque Test.—The first four chapters exhibit the holy life of old Tobias, and the eight following the journey and affairs of his son, directed by Raphael. In the last two chapters they praise God, and the elder Tobias foretells the better state of the commonwealth. W.—It was written during (C.) or after the captivity at Babylon. E.—The Jews had then little communication with each other in different kingdoms. Tobias was not allowed to go into Media, under Sennacherib; and it is probable that the captives at Babylon would be under similar restrictions: so that we do not need to wonder that they were unacquainted with this history of a private family, the records of which seem to have been kept at Ecbatana. The original Chaldee is entirely lost, so that it is impossible to ascertain whether the Greek or the Vulg. be more conformable to it. The chronology of the latter seems, however, more accurate, as the elder Tobias foretold the destruction of Ninive twenty-three years before the event, which his son just beheld verified dying in the eighteenth year of king Josias. The accounts which appear to sectaries to be fabulous, may easily be explained. Houbigant.—Josephus and Philo omit this history. C.

CHAPTER I.

Tobias's early piety: his works of mercy, particularly in burying the dead.

TOBIAS, of the tribe and city of Nephtali, (which is in the upper parts of Galilee, above Naason, beyond the way that leadeth to the west, having on the right hand the city of Sephet,)

2 “When he was made captive in the days of Sal-

^a 4 Kings xvii. 3, and xviii. 9. A. M. 3283, A. C. 721.

CHAP. I. VER. 1. Tobias, “good God,” (T.) is styled Tobit by the ancient Latin version and S. Ambrose, and Tobit by the Greek and Syriac. These copies and the Heb. give a genealogy which does not agree. C. Beyond, or behind (Heb. H.); as the Hebrews speak with reference to a man turned towards the east. Hence this way would be on the west, and Sephet on the north.

VER. 2. Salmanassar. When Osee was conquered, A. 3283. See 4 Kings xvii. 6.—Truth. His constancy in the observance of the true religion was so much the more wonderful, as he was rich, and lived among the wicked. C.

manassar, king of the Assyrians, even in his captivity, forsook not the way of truth,

3 But every day gave all he could get to his brethren, his fellow-captives, that were of his kindred.

4 And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

5 Moreover, when all went to the golden calves, ^b which

^b 3 Kings xlii. 23.

VER. 4. Younger. “Very young,” (H.) or the youngest of those who administered their own affairs. The parents of Tobias were deceased. C.—Greek. “when I was young in my country, in the land of Israel, all the tribe,” &c.

VER. 5. All, or the greatest part (H.); for some still feared God (chap. ii. 2. W.); and the Greek of chap. v. 14, or 19, informs us that Ananias and Jonathan accompanied Tobias. H.—Greek is more diffusa. C.—(4) “All the tribe of Nephtali, of my father, departed from the house of Jerusalem, which city had been chosen from all the tribes of Israel, for all the tribes to offer sacrifices: and

Jeroboam, king of Israel, had made, he alone fled the company of all,

6 And went to Jerusalem, to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first-fruits, and his tithes.

7 So that in the third year he gave all his tithes to the proselytes, and strangers.

8 These, and such like things did he observe when but a boy, according to the law of God.

9 But when he was a man, he took to wife, Anna, of his own tribe, and had a son by her, whom he called after his own name,

10 And from his infancy he taught him to fear God, and to abstain from all sin.

11 And when, by the captivity, he, with his wife, and his son, and all his tribe, was come to the city of Ninive,

12 (When all eat of the meats of the Gentiles,) he kept his soul, and never was defiled with their meats.

13 And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar, the king.

14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

15 He, therefore, went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages, a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

17 And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand, he gave him the aforesaid sum of money.

18 But after a long time, Salmanasar, the king, being dead, when Sennacherib, his son, who reigned in his place, had a hatred for the children of Israel:

19 Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods:

20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain.

21 And when king Sennacherib was fleeing from Judea, by reason of the slaughter, had made about him for his blasphemy, and being slew many of the children of Israel, Tobias buried bodies.

22 But when it was told the king, he commanded him to be slain, and took away all his substance.

23 But Tobias fleeing naked away with his son, and with his wife, lay concealed; for many loved him.

24 But after forty-five days, the king was killed by his own sons.

25 And Tobias returned to his house, and all his substance was restored to him.

CHAP. II.

Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.

BUT after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2 He said to his son: Go, and bring some of our tribe, that fear God, to feast with us.

3 And when he had gone, returning, he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body:

4 And taking it up, carried it privately to his house, that after the sun was down, he might bury him cautiously.

5 And when he had hid the body, he eat bread with mourning and fear,

6 Remembering the word which the Lord spoke by Amos, the prophet: Your festival days shall be turned into lamentation and mourning.

7 So when the sun was down, he went and buried him.

8 Now all his neighbours blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

9 But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 Now it happened one day, that being wearied with

* A. M. 3287.—4 Kings xix. 35, Eccl. xlviii. 24. 1 Mac. viii. 19.—A. M. 3294.

4 Kings xix. 37; 1 Par. xxxii. 21, Isa. xxxvii. 38.—Amos viii. 10, 1 Mac. i. 45.—Supra i. 21

he temple of the tabernacle of the Most High was sanctified, and was built for ever; (5) and all the tribes, apostatizing together, sacrificed to Baal, to the heifer Comp. ed. to the power of Baal; and the house of Nephtali, of my father, *Isaiah*. (6) And I alone went frequently to Jerusalem, at the feasts (H.) of the Passover, &c. M.—The other versions are nearly similar. C.

VER. 7. *Strangers*. See Deut. xiv. 28. M. Lev. xvii. 30. C.

VER. 9. *After*. Greek, "Tobias." They always style the father Tobit. H.

VER. 11. *Ninive*, called Ninus by Pliny, &c. M.

VER. 14. *And he*. Gr. "I was his marketer," (H.) to provide provisions for the palace. "He sat me over all he had, till the day of his death." Munster.

VER. 16. *Rages* means "rupture," by frequent earthquakes, and was (M. C.) the residence of the Parthian kings, in spring, (Athen. xii. 2,) in the mountains, separating their country from Media.—Honoured, for his salary. C.

VER. 18. *Time*. Salmanasar reigned fourteen years; seven after the captivity, which to people in distress would appear long. C.—Gr. "And after Enemessar was dead, Sennacherib, his son, reigned in his stead; and his ways ceased, (or his high roads were stopped,) and I could no longer go into Media." H.

VER. 19. *Goods*, under Sennacherib; though he was now deprived of his place. C.—Greek, Syr., and Heb. insinuate that this happened under his predecessor. H.

VER. 20. *Slain*, by order or connivance of Sennacherib. M.—Tobias buried the dead out of charity, and the belief of a future resurrection. Hence arises the respect for tombs and the relics of the saints. C.

VER. 24. *Forty*. Arab. twenty-five; Gr. and Syr. fifty; other Gr. copies, fifty-five days. Pagnin says Tobias was hidden nineteen days. It seems, therefore, we should date these forty-five days from the return of Sennacherib.—Sons. See

4 Kings xix. 37, and Isa. xxxvii. 38. C.—Gr. adds, "and they fled to the mountains of Ararat, and Sacherdoe, (or Assaraddon,) his son, reigned in his stead, and he appointed Achiachar Anael, the son of my brother, over all the accounts of his kingdom, and over all his government. And Achiachar petitioned for me, and I came to Ninive. But Achiachar was cup-bearer, (Alex. MS. receiver of wine,) and keeper of the ring, and governor and keeper of accounts; and Sacherdonosos gave him the second place. But he was my nephew. And when I returned to my house, and my wife Anna, and my son Tobias, were restored to me at the feast of Pentecost," &c. H.—This seems contrary to ver. 23. Yet the Heb. copies agree in this particular, and mention the dignity of Akkar. But we may judge what credit these additions deserve. C.

CHAP. II. VER. 1. *House*. The law authorized such feasts. Deut. xii. 12 and xiv. 22. Tobias complied with it, by inviting also the poor servants of God. C.

VER. 2. *Tribe*. Gr. "brethren indigent, and who remember God." H.—All had not given way to idolatry. W.

VER. 3. *Street*. Assarhaddon did not protect the Israelites, which renders the elevation of Akkar to the highest dignity suspicious. C.—*Fasting*. The ancients seldom eat any thing before noon. Gr. "Before I had tasted, I leaped up and took him to a house, till the sun should be set," (H.) to prevent any danger from the Assyrians. M.—If he did not employ another, he must have eaten alone, being rendered unclean. This seems to have been the case; and hence he did not enter his own house, but lay down by the wall. C.—Gr. and Heb. mention that he washed himself before he eat. H.

VER. 10. *Now*. Gr. "And that very night I was."—*He came*. Gr. "I lay myself down, being defiled, beside the wall of the court, and my face was uncovered." H.—The touching the dead rendered a person unclean. Num. xix. 11

came to his house, and cast himself down by and slept.

And as he was sleeping, hot dung, out of a swallow's ⁴, fell upon his eyes, and he was made blind.*

12 Now this trial the Lord, therefore, permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

13 For, whereas, he had always feared God from his infancy, and kept his commandments; he repined not against God, because the evil of blindness had befallen him,

14 But continued immoveable in the fear of God, giving thanks to God all the days of his life.

15 For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying:

16 Where is thy hope, for which thou gavest alms, and buriedst the dead?

17 But Tobias rebuked them, saying: Speak not so:

18 For we are the children of saints, and look for that life which God will give to those that never change their faith from him.

19 Now Anna, his wife, went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

20 Whereby it came to pass, that she received a young kid, and brought it home:

21 And when her husband heard it bleating, he said: *Take heed, lest perhaps it be stolen, restore ye it to its owners; for it is not lawful for us either to eat or to touch any thing that cometh by theft.

22 *At these words, his wife being angry, answered: It is evident thy hope is come to nothing, and thy alms now appear.

23 And with these, and other such like words, she upbraided him.

CHAP. III.

The prayer of Tobias, and of Sara, in their several afflictions, are heard by God, and the angel Raphael is sent to relieve them.

THEN Tobias sighed, and began to pray with tears,
2 Saying: Thou art just, O Lord, and all thy

* A. M. 3395.—Deut. xxii. 1.

VER. 11. *Swallow's.* Gr. denotes "sparrows," or any other small birds: *τροπιδία*. Serarius.—*Eyes.* Gr. observes that they were "opened" Heb. "by chance."—The blindness of Tobias was only a suspension of sight. C.

VER. 12. *Now.* This is omitted in Greek and Heb. as far as ver. 19. S. Ambrose says beautifully, that Tobias "was more grieved that he could yield no assistance to others, than for the loss of his sight."

VER. 15. *Kings.* So Job's three friends are here called, because they were princes in their respective territories, (Ch.) like the petty kings of Palestine, in the days of Abraham and of Josue. They are styled kings in the Greek version of Job. C.

VER. 18. *Saints; Abraham, &c.* Thus Mathathias encouraged his children (1 Mac. ii. 50); and no argument can be more forcible.

VER. 19. *Work.* This was usually the employment of women. The great charities of Tobias, physicians, &c., had reduced him to poverty.

VER. 20. *Kid,* which had not left off sucking. Greek adds, that this was given besides the usual wages. M.

VER. 22. *At.* Gr. "but she said: It was given to me in addition to my wages. Yet I did not give credit to her, and I ordered her to restore it to its owners; and I blushed for her. But she replied: Where are thy alms-deeds and thy just works? Behold, all things are known with thee. Then, through grief, I went," &c. II.—*Hops in God,* who nevertheless leaves us in distress. M.

CHAP. III. VER. 1. *Then, retiring* Ver. 25.—*fears.* He manifests no degree of impatience. C.

VER. 2. *Judgment.* Even in punishing, God remembers mercy, (H.) and never fails to perform what he has promised.

VER. 3. *Parents,* so as to punish me on their account. M.—The Scripture

judgments are just, and all thy ways are mercy, and truth, and judgment:

3 And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.

4 *For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death and are made a fable, and a reproach to all nations amongst which thou hast scattered us.

5 And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee:

6 And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

7 Now it happened on the same day, that Sara, daughter of Raguel, in Rages, a city of the Medes, received a reproach from one of her father's servant-maids.

8 Because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her.

9 So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.

10 Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house: and for three days and three nights did neither eat, nor drink:

11 But continuing in prayer, with tears besought God, that he would deliver her from this reproach.

12 And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord,

13 She said: Blessed is thy name, O God of our fathers: who when thou hast been angry, wilt show mercy, and in the time of tribulation forgivest the sins of them that call upon thee.

14 To thee, O Lord, I turn my face, to thee I direct my eyes.

15 I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

* Job xxii. 9.—Deut. xxviii. 15.

frequently seems to indicate that this is the case (Exod. xx. 5); and the Church still prays, *Remember not, O Lord, our offences, nor those of our parents.* C.—But children are only punished when they imitate the wicked conduct of their ancestors: they may be afflicted, though innocent, as their virtue will thus be tried, and shine more gloriously. H.

VER. 6. *Peace.* Gr. "that I may be dissolved, and return to the earth (lit. become earth); because it is more advantageous for me to die than to live, since I have heard false reproaches, and am much grieved. Command that I may be freed from this necessity, to go to my eternal place." H.

VER. 7. *Rages.* In the Greek it is *Ecbatana*, which was also called Rages. For there were two cities in Media of the name of Rages: Ragae, dwelt in one of them, and Gabelas in the other. Ch. M.—Profane authors mention a Rages in the vicinity of Ecbatana. Diod. Bjb. 19.—It may here denote the province. W.

VER. 8. *Asmodeus,* "the fire of Media." Heb. "king of the devils," of that country, exciting people to lust, (M. Serar. q. 8,) and destroying them. W.

VER. 9. *Murderer.* Gr. "Dost thou not understand that thou hast suffocated thy husbands. Thou hast already had seven husbands, and hast not received the name of any of them. Why dost thou strike us on their account? If they be dead, go along with them. May we," &c. II.

VER. 13. *Name.* Gr. "Blessed art thou, O Lord, my God, and blessed the name of thy glory, holy and glorious for ever. May all thy works praise thee for ever." H.—As she prayed for a long time, the Vulg. gives some sentences; and the Gr. and Heb. others. Serar. Salen. M.

VER. 15. *Earth.* Holy men have thus desired to die, as was the case with Moses, Elias, Job, and S. Paul, provided God was willing. M.

VER. 16. *Coveted,* through impure love. Gr. "I am pure from all the sin of

16 Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.

17 Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.

18 But a husband I consented to take, with thy fear, and with my lust.

19 And either I was unworthy of them, or they, perhaps, were not worthy of me: because, perhaps, thou hast kept me for another man.

20 For thy counsel is not in man's power.

21 But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.

22 For thou art not delighted in our being lost: because, after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.

23 Be thy name, O God of Israel, blessed for ever.

24 At that time the prayers of them both were heard in the sight of the glory of the most high God:

25 And the holy angel of the Lord, Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

CHAP. IV.

Tobias, thinking he shall die, giveth his son godly admonitions: and telleth him of money he had lent to a friend.

THEREFORE, *when Tobias thought that his prayer was heard that he might die, he called to him Tobias, his son,

2 And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

3 When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life:

4 For thou must be mindful what and how great perils she suffered for thee in her womb.

5 And when she also shall have ended the time of her life, bury her by me.

6 And all the days of thy life have God in thy mind:

* A. M. 3299.—Exod. xx. 12. Eccl. vi. 29.—Prov. iii. 9, Eccl. iv. 3, and xiv. 13, Luke xiv. 13.—4 Eccl. xxxv. 12.

a man, and I have not defiled my name, nor the name of my father, in the land of our captivity. I am an only child," &c. H. Lust: a very high encomium; which Sara mentions without vanity, placing her confidence in God. M. Prov. x. 9.

VER. 21. *Crowned.* James i. 12.—*Delivered* from falling, (M.) and in due time from affliction. H.

VER. 25. *Raphael*, "the medicine of God." He is invoked not only for health, but also in journeys. C.—*Both.* Gr. and Heb. of Fagius add, "Tobit, by taking away the white film, and to give Sara . . . for a wife to Tobias . . . and to bind Asmodeus, the wicked devil; because Tobias was to have her. At the same hour, Tobit returning, entered his own house, and Sara . . . descended from her upper room." H.—*Lord*, by the angel. Acts x; Apoc. v. W.

CHAP. IV. VER. 1. *When.* Gr. and Heb. and the old Vulg. (C) "That very day Tobit remembered the money which he had deposited with Gabael . . . and said within himself, I begged for death; why do I not call Tobias, my son, that I may declare it to him before I die? And calling him, he said: Son, if I die, bury me, and despise not thy mother." H.

VER. 3. *Life.* S. Aug. (Col. x. 34) cries out, "O Light, which Tobias had in view, when these corporal eyes being closed, he taught his son the way of life."

VER. 5. *By me.* Gr. adds; "in the same sepulchre," like the patriarchs.

VER. 7. *Substance.* Be not liberal of another's property. Gr. adds, "and let not thy eye be envious, when thou givest alms." Do it generously. C.—The same doctrine of the reward of good works occurs Dan. iv. 24. W.

VER. 9. *Little.* God regards the affections more than the gift. C.

and take heed thou never consent to sin, nor the commandments of the Lord, our God.

7 *Give alms out of thy substance, and turn not thy face from any poor person: for so it shall come pass, that the face of the Lord shall not be turned from thee.

8 *According to thy ability be merciful.

9 If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little.

10 For thus thou storest up to thyself a good reward for the day of necessity.

11 *For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

12 Alms shall be a great confidence before the most high God, to all them that give it.

13 *Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

14 Never suffer pride to reign in thy mind, or in thy words: *for from it all perdition took its beginning.

15 *If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

16 *See thou never do to another what thou wouldst hate to have done to thee by another.

17 *Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

18 Lay out thy bread, and thy wine, upon the burial of a just man, and do not eat and drink thereof with the wicked.

19 Seek counsel always of a wise man.

20 Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

21 I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages, a city of the Medes, and I have a note of his hand with me.

22 Now, therefore, inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

23 Fear not, my son: we lead indeed a poor life, *but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

* Eccl. xxix. 15.—1 Thess. iv. 3.—Gen. iii. 6.—Lev. xix. 13; Deut. xxiv. 14. 1 Matt. vii. 12, Luke vi. 31.—Luke xiv. 13.—Rom. vii. 17.

VER. 11. *Sin*, provided faith, &c. be not wanting. M.—When the Scripture seems to attribute salvation to one virtue, to faith, repentance, &c., it always presupposes that the heart is free from all mortal guilt. H.—*Alms-deeds* may procure a fresh supply of graces. M.—*Darkness*, or hell, which is thus represented. Matt. vii. 12, and xxii. 13; Eph. vi. 12.

VER. 13. *Crime*, or any commerce with another. H.—Gr. and Heb. add, conformable to the law, (Exod. xxxiv. 16,) "And take not a strange woman, who may not be of thy father's tribe, as we are the sons of the prophets, Noe, &c. . . All these married from among their brethren, and were blessed in their children, and their seed shall inherit the land." H.

VER. 16. *Another.* Behold the grand maxim of fraternal charity. Matt. v. 12.

VER. 17. *Eat.* Gr. "give." *Naked.* Gr. adds, "give in alms all thy superfluities, and let not thy eye repine." &c., as ver. 7. H.

VER. 18. *Burial*, or sepulchre. See Bar. vi. 26; Eccl. vii. 37, and xxx. 13. The Jews followed this custom, which was common to the pagans, but from very different motives. The latter supposed that the souls fed on such meats. The Jews, and afterwards Christians, did it to feed the indigent, that they might pray for the deceased. These feasts were sometimes abused, and on that account forbidden by S. Ambrose, to whose authority S. Monica submitted. S. Aug. Conf. vi. 3. See Const. Apost. viii. 24. C.

VER. 20. *Abide.* Gr. "prosper," (M.) or "be directed." For every nation has not counsel: but this same Lord bestows all good things. And whosoever he will, he humbles, as he pleases. And now, my son, remember my commands, and let them not be effaced from thy heart. Now, also, I make known unto thee the ten talents of silver, which I deposited with Gabael," &c. H.

CHAP. V.

as seeking a guide for his journey, the angel Raphael, in shape of a man, undertaketh this office.

1 WHEN Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

2 But how I shall get this money, I cannot tell: he knoweth not me, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

3 Then his father answered him, and said: I have a note of his hand with me, which when thou shalt show him, he will presently pay it.

4 But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5 Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

6 And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

8 And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus, our brother, who dwelleth at Rages, a city of the Medes, which is situate in the mount of Ecbatana.

9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

10 Then Tobias going in, told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

11 So going in, he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?

13 And the young man said to him: Be of good courage, thy cure from God is at hand.

14 And Tobias said to him: Canst thou conduct my son to Gabelus, at Rages, a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the angel said to him: I will conduct him thither, and bring him back to thee.

a Infra, x. 4.

CHAP. V. VER. 2. *I cannot.* Gr. "as I know him not; and he gave him the handwriting, and said to him, Seek," &c.—Hitherto Tobit had spoken in the first person. H.

VER. 5. *Beautiful*; resplendent, with celestial majesty. C.—Gr. "he found Raphael, who was an angel, and he knew it not, and said to him: Canst thou go with me to Rages, of Media, and art thou acquainted with the places?" H.—This angel prefigured Jesus Christ, who took indeed our human nature. V Bede. W.

VER. 7. *Israel.* This is not in Greek, &c. But the old Vulg. has, "Raphael answered, of the children of Israel, thy brethren, I am come hither for work," (H.) or employment. C.

VER. 8. *Often.* Gr. "lodged with Gabael, our brother, and Tobias," &c.

VER. 18. *But lest.* Gr Comp. "and Tobit said, Brother, I wish to know thy race and thy name. But he replied, I am of the race of Azarias, and of Ananias, who is also thy brother."—*Azarias.* The angel took the form of Azarias; and therefore might call himself by the name of the man whom he personated. *Azarias,* in Hebrew, signifies *the help of God*; and *Ananias, the grace of God.* Ch.

VER. 19. *Thy family.* Gr., Syr., &c. add, "Thou art my brother, of a noble and good race. For I know Ananias and Jonathan, sons of the great Semei, as we went together to Jerusalem to adore, carrying the first-born, and tithes of the produce; and they did not join in the error of their brethren. Thou art of a great stock, brother. But tell me what reward I shall give thee? A drachm a day,

16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

17 And Raphael, the angel, answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son?

18 But lest I should make thee uneasy, I am Azarias, the son of the great Ananias.

19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

20 And the angel said to him: I will lead thy son safe and bring him to thee again safe.

21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.

22 Then all things being ready, that were to be carried in their journey, Tobias bid his father and his mother farewell, and they set out both together.

23 *And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of old age, and sent him away from us.

24 I wish the money for which thou hast sent him, had never been.

25 For our poverty was sufficient for us, that we might account it, as riches, that we saw our son.

26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

27 For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

28 At these words his mother ceased weeping, and held her peace.

CHAP. VI.

By the angel's advice, young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver, for medicines. They lodge at the house of Raguel, whose daughter, Sara, Tobias is to marry; she had before been married to seven husbands, who were all slain by a devil.

AND Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

2 And he went out to wash his feet, and behold a monstrous fish came up to devour him.

3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

b A. M. 3299.

and what may be requisite for thee and for my son. And I will give more than the hire if you return in health. And they agreed; and he said to Tobias, Be in readiness for the journey, and may you be directed: and his son prepared the requisites for the journey," &c. H.

VER. 27. *Angel.* This was the persuasion of the ancient Hebrews, approved by the Gospel, Matt. xviii. 10.

CHAP. VI. VER. 1. *Dog.* Gr. and Heb. specify this circumstance, (chap. v. 22,) but not here, C.—*Night,* or stage, *mansions,* (H.) at a *caravansera,* or house where travellers might stop all night, and sometimes, though seldom, might be supplied with necessaries. Herodotus (v. 62) mentions several in the kingdom of Persia. C.

VER. 2. *Fish.* Gr. "to bathe."—*Fish.* The learned are of opinion that this was the fish which Piny calls *callyonymus*, (i. axii. ch. 7.) the gall of which is of sovereign virtue to remove white specks that grow over the eyes. Ch.—Other fishes have the like virtue; and as the aforesaid has no scales, and is not above a fortnight's provision. Ver. 6. Lev. xi. 10. Others, therefore, prefer (C.) the sea-calf, (Brado,) the hippopotamus, (Grot.) the crocodile, (Carthus.) whale, (Theophrast.) sturgeon, or *silurus*. Bochart, Anim. iv. 15.—But there are great difficulties with respect to all these; and Fran. George adopts the sentiment of the Rabbins in favour of the pike, which seems the least objectionable, as it has scales,

4 And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

5 Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver, for thee: for these are necessary for useful medicines.

6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted, as much as might serve them, till they came to Rages, the city of the Medes.

7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

8 And the angel answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

10 And Tobias said to him: Where wilt thou that we lodge?

11 And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

12 "All his substance is due to thee, and thou must take her to wife.

13 Ask her, therefore, of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover, I have heard, that a devil killed them.

* Num. xxvii. 5, and xxxvi. 8.

15 Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

16 Then the angel, Raphael, said to him: Hear me, and I will show thee who they are, over whom the devil can prevail.

17 For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

18 But thou, when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

20 But the second night thou shalt be admitted into the society of the holy patriarchs.

21 And the third night thou shalt obtain a blessing, that sound children may be born of you.

22 And when the third night is past, thou shalt take the virgin, with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

CHAP. VII.

They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

AND they went in to Raguel, and Raguel received them with joy.

2 And Raguel looking upon Tobias, said to Anna, his wife: How like is this young man to my cousin?

3 And when he had spoken these words, he said Whence are ye, young men, our brethren?

* A. M. 3219.

gills, and cannot live long out of water, ver. 4. It grows to a great size in the Tigris, and its gall is good for the eyes. C.

VER. 4. *Take him.* "It," would be as proper.—*Gill.* Gr. "Seize the fish. And the boy got the better of the fish, and threw it upon the land." H.—Heb. also omits the gill and the panting, (C.) circumstances which would invalidate the opinions of many respecting the nature of this fish. Ver. 2 H.

VER. 6. *Flesh.* S. Paul uses the like expression, (1 Cor. xv.) as well as Pliny, ix. 15. W.—*Took.* Gr. and Pagnus, (C) "eat, and both went on till they came near to Ecbatana." H.—From Nineve to Rages would be ten or twelve days' journey. C.

VER. 7. *Tell.* Gr. "what is the heart, the liver, and the gall of the fish for?" H.

VER. 8. *Its heart, &c. The liver,* ver. 10. God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures, as instruments of his power. Ch.—God sometimes makes use of things as remedies which have, naturally, a different effect; as when Christ put clay on the eyes of the blind man, John ix. The things which the angel ordered were salutary, by God's appointment. W.

VER. 10. *And.* Gr. "But as they approached to Rages, the angel said to the young man: Brother, to-day we shall lodge with Raguel, and he is thy relation, and he has an only daughter, by name Sara: I will propose that she may be given to thee for a wife, because the inheritance belongs to thee, and thou art the only one of her kindred. The girl is beautiful and prudent. Now, therefore, give ear to me, and I will speak to her father, and when we return from Rages, we will celebrate the nuptials. For I know Raguel, that he will not give her to another man, conformably to the law of Moses, or he will incur death; because thou art entitled to the inheritance before any other. Then," &c. Ver. 14. H.—The law regulated the marriages of heiresses, (Num. xxxvi. 6,) though not under pain of death. C.

VER. 14. *Died.* Gr. "were destroyed in the nuptial chamber (*νυμφῶν*). And as I am my father's only son, I fear lest, approaching to her, I should die like the former; because a demon is in love with her, which hurts no one but such as approach to her. Now, therefore, I fear lest I should die, and bring down the life of my father and mother upon me to their grave." H.—If this text may be styled Scripture, it only records the opinion of Toby, (C.) or what he had "heard." H.

VER. 15. *To hell.* That is, to the place where the souls were kept below,

before the coming of Christ (Ch.); as the just had not yet access to heaven. See Gen. xxxvii. W.—Gr. adds, "and they have no other son to bury them."

VER. 16. *Raphael.* Gr. "said to him: Dost thou not remember that thy father ordered thee to take a wife of thy kindred? Now then hearken to me, brother; for she shall be thy wife. Mind not the devil. For this night she shall be given in marriage to thee; and if thou enter the nuptial chamber, thou shalt take the ashes of incense, and shalt place thereon some of the heart and liver," &c. Ver. 19. H.

VER. 17. *Power.* Yet he is not always permitted to kill them, as God often allows them time for repentance, or suffers them to draw down heavier judgments. M.—"The devil can do no more than God secretly permits" (S. Aug. de C. ii. 23); and "God justly suffers the wicked to fall victims to their iniquitous appetites" S. Greg. Mor. ii.

VER. 18. *Days.* No morality could be more pure. The Christian Church has given similar counsels, in the Capitulars of France, and of Erard, archbishop of Tours, and in many rituals published in the 16th century. The Council of Trent only advises people to approach to the sacraments of penance and the holy Eucharist, three days at least before marriage. The Greeks, in the third Council of Carthage, (c. 13,) order the first night to be spent in continence.

VER. 19. *Lay.* Gr. adds, "some of the heart . . . and make it smoke, and the devil shall smell, and flee away, and shall not return for ever." H.—This is contrary to reason, say our adversaries. But though devils be incorporeal, may they not be affected by certain bodies, as our souls are when our limbs are hurt? The angel chose this sort of usual exorcism, that those who were present might be convinced of the devil's departure.

VER. 20. *Society.* His marriage resembled that of the patriarchs. C.—Gr. "But when thou shalt go to her, arise both, and cry to the merciful God, and he will save and have pity on you. Fear not, for she was prepared for thee from eternity; and thou shalt save her, and she shall go with thee; and I flatter myself that thou shalt have children of her. And as soon as Tobias heard this, he loved her, and his soul was much attached to her: and they arrived at Ecbatana." H.

CHAP. VII. VER. 1. *Joy;* though as yet he only took them for Israelites. M.—Gr. "And they came to the house of Raguel. But Sara met them, and saluted them, as they did her, and she introduced them into the house."

VER. 2. *Anna.* Gr. and Heb. *Edna*, "pleasure."—*Cousin.* Gr. adds, "Tobit." H.

4 But they said: We are of the tribe of Nephtali, of the captivity of Ninive.

5 And Raguel said to them: Do you know Tobias, my brother? And they said: We know him.

6 And when he was speaking many good things of him, the angel said to Raguel: Tobias, concerning whom thou inquirest, is this young man's father.

7 And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

8 And Anna, his wife, and Sara, their daughter, wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara, thy daughter.

11 Now when Raguel heard this, he was afraid, knowing what had happened to those seven husbands that went in unto her: and he began to fear, lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

12 The angel said to him: Be not afraid to give her to this man, for to him who feareth God, is thy daughter due to be his wife: therefore another could not have her.

13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred,* according to the law of Moses: and now doubt not but I will give her to thee.

15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob, be with you, and may he join you together, and fulfil his blessing in you.

16 And taking paper, they made a writing of the marriage.

17 And afterwards they made merry, blessing God.

* Num. xxxvi. 6.

18 And Raguel called to him Anna, his wife, and bid her prepare another chamber.

19 And she brought Sara, her daughter, in thither, and she wept.

20 And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

CHAP. VIII.

Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sara pray.

AND ^bafter they had supped, they brought in the young man to her.

2 And Tobias, remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.

3 Then the angel, Raphael, took the devil, and bound him in the desert of Upper Egypt.

4 Then Tobias exhorted the virgin, and said to her. Sara, arise, and let us pray to God to-day, and to-morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

5 For we are the children of saints, and we must not be joined together like heathens that know not God.

6 So they both arose, and prayed earnestly both together that health might be given them.

7 And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

8 ^cThou madest Adam of the slime of the earth, and gavest him Eve for a helper.

9 And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

10 Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

11 And it came to pass about the cock crowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

^b A. M. 3299.—^c Gen. ii. 7

VER. 5. *My.* Gr. "our brother. But they replied: We know him. And he said: Is he well? But they answered: He is both alive and in health. And Tobias said: He is my father."

VER. 7. *Went.* Gr. "leaped up."—A. Gr. "my good . . . man. And he said that Tobias had lost his sight, he was grieved, and wept."

VER. 9. *After.* Gr. "and they gave them a cordial reception. And they slew (sacrificed) a ram of the flock, and placed much food before them," H) to show their regard. Gen. xviii. 6. C.

VER. 14. *Moses.* It was not so much in force during the captivity, particularly as Raguel had only moveables, and therefore the seven former husbands had not been near relations. M.—It was a disgrace to refuse marrying a relation, who was an heiress. Num. xxxvi. 6; Ruth. iv. 6. C.

VER. 15. *Hand.* This was the mode of confirming agreements in Media. Alex. Genal. v. 3.—The custom prevailed in marriages, (Lam. v. 6; Isa. lxi. 8.) as it does still among Christians.—It Gr. "her for a wife to Tobias, and said: Behold, take care of her according to the law of Moses, and go to thy father. And he blessed them. And he called Edna, his wife, and taking a book, wrote a note, (H or contract. C.) and sealed it, and they began to eat. H.—It was almost universally the custom to have such writings, particularly where polygamy prevailed. The wives of lower condition were taken without formality. C.

VER. 18. *Chamber.* Different from that where they kept the feast, and perhaps (H) not the same with the nuptial chamber, which had been so unfortunate, in order that Sara might not be so much alarmed. C.

VER. 19. *Wept.* at the recollection of what had happened. M.

VER. 20. *And she.* Gr. adds, "received the tears of her daughter; and said, Have confidence, child."—For the. Gr. "instead of this sorrow, have a good heart, daughter." H.

CHAP. VIII. VER. 2. *Bag, (cassiditi,)* resembling a wallet, or pannier, for provisions. C.—*Liver.* Chap. vi. 8. This mystically represented the Pass on of Christ, by which the devil is expelled from men's hearts. S. Aug. ser. 28 de Sanct. Prosper. Promis. ii. c. 33. W. Gr. "and he took the ashes of incense, and placed thereon the heart of the fish and the liver, causing them to smoke. And when the devil perceived the odour, he fled to the highest parts of Egypt, and the angel bound him," (H.) confining his malice to those deserts. Jesus Christ insinuates that the devil walks through dry places. Matt. xii. 24. C.—This country was chosen as being very remote from Media. Houbigant.—It was afterwards sanctified by the presence of many Christian solitaries. L.

VER. 8. *Of.* Gr. "And gavest him Eve for his wife, an assistant, and a support. From these all the seed of men was formed. Thou didst say, It is not good for man to be alone: Let us make for him a helper like unto himself. And now, Lord," &c.

VER. 9. *Only.* Gr. "for truth," resolving to be ever faithful to her. H.—We cannot read the pure sentiments of Tobias and Sara, brought up in the midst of infidels, without surprise. Nothing more perfect could be required of Christians (C) in the married state. H.—S. Aug. (Doct. x and xviii.) adduces this text to show the true intent of marriage.

VER. 11. *It.* Gr. "Raguel arising, went and dug a grave, saying, Lest the man also should die. Then Raguel came to his own house, and said to Edna, his wife."

12 For he said : Lest, perhaps, it may have happened to him, in like manner as it did to the other seven husbands that went in unto her.

13 And when they had prepared the pit, Raguel went back to his wife, and said to her :

14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

15 So she sent one of her maid-servants, who went into the chamber, and found them safe and sound, sleeping both together.

16 And returning, she brought the good news : and Raguel, and Anna, his wife, blessed the Lord,

17 And said : We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

18 For thou hast shown thy mercy to us, and hast shut out from us the enemy that persecuted us.

19 And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully : and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants to fill up the pit they had made, before it was day.

21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

22 He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends.

23 And Raguel adjured Tobias, to abide with him two weeks.

24 And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained, should, after their decease, come also to Tobias.

CHAP. IX.

The angel, Raphael, goeth to Gabelus, receiveth the money, and bringeth it to the marriage.

THEN Tobias called the angel to him, whom he took to be a man, and said to him : Brother Azarias, I pray thee hearken to my words :

2 If I should give myself to be thy servant, I should not make a worthy return for thy care.

3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus, to Rages, the city of

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VER. 17. *And.* Gr. "saying, Blessed art thou, O God, in all pure and holy benediction; and may all thy saints, and all thy creatures, bless thee." Ver. may all thy angels, and thy elect, bless thee for all ages. Blessed art thou, because thou hast filled me with joy and it has not happened as I suspected: but thou hast done unto us according to thy great mercy. And" ver. 19

VER. 19. *Make.* Gr. "Show them mercy Lord. Perfect their life in health, with gladness and merrcy. But he ordered his domestics to fill up the grave, and he made them a marriage feast for fourteen days. And," ver. 23. The ancient Vulg. seems rather more conformable to the present. "Raguel ordered his wife to make several loaves, and going himself to the flock, he brought two cows and four rams, and ordered them to prepare a feast. He called Tobias and swore to him, saying, Thou shalt not depart hence these fourteen days, but remain here eating and drinking with me, and shalt fill with joy me and my daughter, who has been greatly afflicted. Receive half of my goods, and thou shalt retain safe and sound to thy father; and after my death, and that of my wife, thou shalt have the other half." H. Gr. and Heb. mention nothing of the beasts slaughtered, or of Raguel's testament. C.

VER. 23. *Adjured.* Gr. "said to him before the two days of the marriage were accomplished, with an oath that he should not depart till the fourteen days of marriage were over; and then taking up" of his goods he might depart in health to his father, and receive the rest when I and my wife shall be no more." H.

the Medes : and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.

4 For thou knowest that my father numbereth the days : and if I stay one day more, his soul will be afflicted.

5 And, indeed, thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

6 Then Raphael took four of Raguel's servants, and two camels, and went to Rages, the city of the Medes : and finding Gabelus, gave him his note of hand, and received of him all the money.

7 And he told him concerning Tobias, the son of Tobias, all that had been done : and made him come with him to the wedding.

8 And when he was come into Raguel's house, he found Tobias sitting at the table : and he leaped up, and they kissed each other : and Gabelus wept, and blessed God,

9 And said : The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth alms-deeds :

10 And may a blessing come upon thy wife, and upon your parents.

11 And may you see your children, and your children's children, unto the third and fourth generation : and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

12 And when all had said, Amen ; they went to the feast : but the marriage feast they celebrated, also, with the fear of the Lord.

CHAP. X.

The parents lament the long absence of their son, Tobias. He sets out to return

BUT as Tobias made longer stay upon occasion of the marriage, Tobias, his father, was solicitous, saying : Why, thinkest thou, doth my son tarry, or why is he detained there ?

2 Is Gabelus dead, thinkest thou, and no man will pay him the money ?

3 And he began to be exceedingly sad, both he and Anna, his wife, with him : and they began both to weep together : because their son did not return to them on the day appointed.

4 But his mother wept and was quite disconsolate, and said : Woe, woe is me, my son, why did we send thee

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CHAP. IX. VER. 1. *The angel.* Gr. "Raphael, and said,"—I pray. Gr. "Take with thee a servant and two camels," ver. 6. H.

VER. 5. *Whose.* Gr. "that I should not go out, and my father," &c., ver. 4. H.

VER. 6. *And received.* Gr. "But he produced the coffers sealed up, and gave him, and they set off early together, and came to the wedding, and Tobias blessed his wife," (11.) by removing the source of her disgrace. The Heb. of Fagius equally conceals in this chapter, omitting all the rest. C.—Murster has only, "Raguel wept, embracing Tobias, and said, Blessed be the Lord God of Israel who has made thee (Sara) marry this man. May he, in his mercy grant you many children, who may employ themselves in the law of the Lord."

CHAP. X. VER. 1. *But.* Gr. "And Tobit, his father, counted each day and as the days of the journey were ended, and they did not come, Tobit said, I be not put to shame?" (11.) and refused payment? C.—Old Vulg. and Prot. "detained."

VER. 3. *He.* Gr. "He was much troubled. But his wife said to him, The boy is come to an untimely end, since he tarries; and she began to mourn for him and said, I am not, or am I not full of solicitude, my son, that I have let thee go the light of my eyes and Tobit?" Ver. 6. Without this interrogation, (H) the Gr. seems to be corrupt (C.); and *eg*, "how," or *ei*, "woe," should be put instead of *ou*, "not." Drus., Grot., &c. "Now I care for nothing, my son, since I have let thee go, the light," &c. Prot.

to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

5 We, having all things together in thee alone, ought not to have let thee go from us.

6 And Tobias said to her. Hold thy peace, and be not troubled, our son is safe: that man with whom we sent him, is very trusty.

7 But she could by no means be comforted, but daily running out, looked round about, and went into all the ways by which there seemed any hope he might return, that she might, if possible, see him coming afar off.

8 But Raguel said to his son-in-law: Stay here, and I will send a messenger to Tobias, thy father, that thou art in health.

9 And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

10 And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men-servants, and women-servants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him,

11 Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

12 And the parents taking their daughter, kissed her, and let her go:

13 Admonishing her to honour her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

CHAP. XI.

Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

AND^a as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

2 And the angel said: Brother Tobias, thou knowest how thou didst leave thy father.

3 If it please thee, therefore, let us go before, and let

^a A. M. 3239.

the family follow softly after us, together with thy wife and with the beasts.

4 And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

5 But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.

6 And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning, she told her husband, saying: Behold thy son cometh.

7 And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord, thy God: and giving thanks to him, go to thy father, and kiss him:

8 And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail.

10 And his father, that was blind, rising up, began to run, stumbling with his feet: and giving a servant his hand, went to meet his son.

11 And receiving him, kissed him, as did also his wife, and they began to weep for joy.

12 And when they had adored God, and given him thanks, they sat down together.

13 Then Tobias taking of the gall of the fish, anointed his father's eyes.

14 And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.

15 And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight.

16 And they glorified God, both he and his wife, and all that knew him.

17 And Tobias said: I bless thee, O Lord, God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias, my son.

VER. 6. *That.* Gr. "And she said to him, Be silent, deceive me not. My son is lost; and she went out daily into the road without, by which they departed, in the day time she eat no bread, and the night she spent in bewailing her son, Tobias, till the fourteen days of the wedding were finished, which Raguel had adjured him to tarry there. And," ver. 9. H.

VER. 9. *Days.* It would require forty-two, (T.) or thirty-eight, (Torniel.) or thirty-four days, (Sahen. M.) to perform what is here recorded. H.—But it would be difficult to ascertain the precise time. To go from Ninive to Ecbatana would occupy eight or ten days. C.—If, therefore, the parents of Tobias expected that he would return in about twenty days, they might well wonder at the fourteen days' delay occasioned by the marriage. H.

VER. 10. *When.* Gr. "And Tobias said, No; but dismiss me to my father and mother. Then Raguel rising up, gave him Sara, his wife, and half his goods, bodies, beasts, and silver." This expression, bodies, (H.) or men, generally denotes slaves; but it may also be put for others, (C.) who were in the train of Sara. Grot.—*Safe.* Gr. "with blessing, saying, May God prosper you, children, the God of heaven, before I die; and he said to his daughter, Honour thy father and mother-in-law, they are now thy parents. May I hear a good report of thee, and he kissed her; and Edna said to Tobias, Dear brother, may the Lord of heaven re-establish thee, and grant me to behold thy children by my daughter, Sara, that I may rejoice before the Lord; and behold, I place my daughter with thee as a deposit, and thou must not grieve her. Afterwards she departed, and Toby also blessing God, and he made his journey prosperous, and blessed Raguel, and Edna, his wife." H.—The Jews still adopt many customs similar to those which we here behold, as this is a most excellent description of a holy marriage. Serarius. C.—Some also prevail in the Christian Church, though marriage is now become more holy, and a sacrament. Cat. Rom. q. 23. W.

CHAP. XI. VER. 3. *If.* Gr. "Let us go quickly before thy wife, and prepare the house." H.—This would be necessary, for the reception of so many goods, as well as to relieve the anxiety (C.) of the aged parents, and prevent surprise.

VER. 4. *And.* Gr. "Take now in thy hand the gall of the fish. And they went on. And the dog followed close up to them (H. syr. 'ran before them. C.); and Anna."

VER. 6. *Cometh.* Gr. adds, "and the man who went with him."

VER. 7. *To.* Gr. "I know, Tobias, that thy father will open his eyes. Anoint, therefore, the gall upon his eyes, and feeling the smart, he will rub and remove the white specks, and shall see thee." H.

VER. 9. *The dog, &c.* This may seem a very minute circumstance to be recorded in sacred history; but, as we learn from our Saviour, (S. Matt. v. 18, there are *iota*s and *tittles* in the word of God; that is to say, things that appear minute, but which have indeed a deep and mysterious meaning in them. Ch.—V. Bede. S. Jer. in Isa. lvi. S. Aug. con. Faust. xxii. 56. W.—The other versions relate this event. Ver. 4.

VER. 10. *And.* After ver. 7, Gr. adds, "and Anna, running before, fell upon the neck of her son, and said to him, I have beheld thee, son; henceforth I may die. And they both wept. And Tobit went out towards the door, and he stumbled. But his son ran up to him, and took hold of his father, and he spread the gall upon his father's eyes, saying, Have confidence, father. But as soon as they began to smart, he rubbed his eyes, and the white specks came off like skins from the corners: and beholding his son, he fell upon his neck, and wept. Then he said," ver. 17. H.

VER. 18. *Days.* Or perhaps hours (H.); as the other versions intimate that Sara arrived the same day. C.—Gr. "And his son entered, rejoicing, and related to his father the great things which had taken place in Media. And Tobit went

18 And after seven days, Sara, his son's wife, and all the family, arrived safe, and the cattle, and the camels, and an abundance of money of his wife's : and that money, also, which he had received of Gabelus :

19 And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

20 And Achior, and Nabath, the kinsmen of Tobias, came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.

21 And for seven days they feasted and rejoiced, all with great joy.

CHAP. XII.

Raphael maketh himself known.

THEN Tobias called to him his son, and said to him : What can we give to this holy man that is come with thee ?

2 Tobias answering, said to his father : Father, what wages shall we give him ? or what can be worthy of his benefits ?

3 He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things ?

4 But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

5 So the father and the son calling him, took him aside : and began to desire him that he would vouchsafe to accept of half of all things that they had brought.

6 Then he said to them secretly : Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shown his mercy to you.

7 For it is good to hide the secret of a king : but honourable to reveal and confess the works of God.

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8 Prayer is good with fasting and alms, more than to lay up treasures of gold :

9 For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

10 But they that commit sin and iniquity, are enemies to their own soul.

11 I discover then the truth unto you, and I will not hide the secret from you.

12 When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead, by day, in thy house, and bury them by night, I offered thy prayer to the Lord.

13 And because thou wast acceptable to God, it was necessary that temptation should prove thee.

14 And now the Lord hath sent me to heal thee, and to deliver Sara, thy son's wife, from the devil.

15 For I am the angel Raphael, one of the seven, who stand before the Lord.

16 And when they had heard these things, they were troubled, and being seized with fear, they fell upon the ground on their face.

17 And the angel said to them : Peace be to you, fear not.

18 For when I was with you, I was there by the will of God : bless ye him, and sing praises to him.

19 I seemed, indeed, to eat, and to drink with you, but I use an invisible meat and drink, which cannot be seen by men.

20 It is time, therefore, that I return to him that sent me : but bless ye God, and publish all his wonderful works.

21 And when he had said these things, he was taken from their sight, and they could see him no more.

22 Then they lying prostrate for three hours upon their face, blessed God : and rising up, they told all his wonderful works.

out to meet his daughter-in-law, rejoicing, and blessing God, to the gate of Nineve. And those who saw him walking were astonished, because he saw. And Tobit confessed before them that God had taken pity on him. And as Tobit approached to Sara, his daughter-in-law, he blessed her, saying, Mayest thou come with safety, daughter. Blessed be God, who has brought thee to us, and blessed be thy father and thy mother. And there was joy among all his brethren at Nineve. And," ver. 20. H.

VER. 21. Joy. Old Vulg. adds, "and many presents were made to him."

CHAP. XII. VER. 1. What. Gr., Heb., and Syr. C. "See thou give the man who has come with thee his hire, and something must be added to it." H.

VER. 2. Said. Gr. "Father, I shall not be hurt if I give him half of what I have brought, since he has conducted me safe back to thee, and has healed my wife, and brought my money, and likewise has cured thee. And the old man said, He justly deserves it. And he called the angel and said to him, Take half of what you have brought, and depart in health. Then," ver. 6.

VER. 7. Hids. Gr. "To bless God, and to extol his name, exposing with honour the words of God, and delay not to confess unto him. For," &c. H. The old Vulg. greatly abridges the remainder of this book, having only, "Then Raphael having called the two Tobias, said to them, Since thou hast not delayed to arise, and to leave thy meals to bury the dead, I have been sent to try thee, to heal thee, and to deliver thy daughter-in-law. I am Raphael, one of the angels who assist and appear before the brightness of God. Hereupon the two Tobias were startled, and fell prostrate on the ground, and were seized with fear. And Raphael said, Fear not, peace be with you. Bless the Lord all the days of your life, and sing his praises. You thought that I eat when I was at table with you. But you saw with your eyes (H. only a vision. C.), wherefore bless the Lord upon the earth, and praise his goodness. As for me, I return to him who sent me. Write down all that has happened. The angel having spoken thus to Tobias, the latter wrote this prayer as a monument of his joy, and said, Blessed be the Lord, who is great in eternity, because his reign endures for ever. It is He who strikes, and who shows mercy, who conducts to the grave, and who, by his majesty, rescues from the greatest miseries; and no one can withdraw himself from his aids. End of Tobias the just. H.

VER. 8. Alms. Gr. adds, "and justice. Better is a little with justice, than much with iniquity." H.—Fasting and alms are like the wings of prayer. W. See chap. iv. 11.

VER. 10. Soul. If this were understood of the present life, nothing could be less accurate, as the wicked often prosper. See Psal. x. 6; John xii. 25. C.

VER. 11. I. Gr. "I will not hide from you any word or thing. I said then: It is good to conceal the mystery of the king, but glorious to manifest the works of God. And now, when thou and thy daughter-in-law, Sara, did pray, I brought forward the memorial of your prayer before the Holy One." H.—The angels are represented as God's ministers, offering our prayers to him. Apoc. viii. 3. C. S. Aug. W.

VER. 14. From the devil, is not in Greek. H.—In this history, as well as in other parts of Scripture, we have convincing proofs of the good which each one receives from his angel guardian, and from the other blessed spirits. See S. Luke xv. and xvi. S. Chrys. in Col. hom. S. S. Aug. de Civ. Dei, xi. 31, &c. W.

VER. 15. Raphael. We know also the names of Michael and Gabriel. All others are apocryphal; such as Uriel, Sathiel, Jeadriel, Barachiel, &c.—Seven. This number is clearly specified by S. John, Apoc. i. 4. C.—Lord, ready to fulfil his orders, as innumerable other angels, of inferior degree, are likewise. M. Dar vii. 10.—These were the princes of the heavenly court. S. Jerom (con. Jovin, admits only seven orders of angels. C.—Gr. "I am Raphael, one of the seven holy angels who offer up the prayers of the saints, and go out before the glory of the Holy One. And they were both troubled," &c. (H.) at so unusual a thing (M) and filled with reverent awe. H.

VER. 17. Be. Gr. "shall be with you. But praise God: for I came not of my own accord, but by the will of our God. Wherefore praise him for ever."

VER. 19. I. Gr. "I appeared to you all the days; yet I did not eat nor drink. But you beheld a vision." H.

VER. 20. It. Gr. "And now confess to God, because I ascend to him who sent me. Write ye all these occurrences in a book. And they arose, and beheld him no longer, and they proclaimed the great and wonderful works of God, and the angel of the Lord had appeared to them." H.

CHAP. XIII.

Tobias, the father, praiseth God, exhorting all Israel to do the same. Prophesieth the restoration and better state of Jerusalem.

AND Tobias, the elder, opening his mouth, blessed the Lord, and said: Thou art great, O Lord, for ever, and thy kingdom is unto all ages:

2 For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

3 Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

4 Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other Almighty God besides him.

5 He hath chastised us for our iniquities: and he will save us for his own mercy.

6 See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.

7 As for me, I will praise him in the land of my captivity: because he hath shown his majesty toward a sinful nation.

8 Be converted, therefore, ye sinners, and do justice before God, believing that he will show his mercy to you.

9 And I and my soul will rejoice in him.

10 Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

11 Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands.

12 Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

13 Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee.

14 Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

* A. M. 3299.—Deut. xxxii. 39.—1 Kings ii. 6, Wisd. xvi. 13.—Isa. lx. 5.

CHAP. XIII. VER. 1. *Tobias.* Gr. "Tobit wrote a prayer for exultation, and said." H.

VER. 2. *Hell*; death. M. —Out of hell there is no redemption or return. H. 1 Kings ii. 6.

VER. 4. *Therefore*, is not in Greek. H.—But God had the good of the Gentiles in view, that they might become acquainted with his law, and behold the conduct of his saints, Tobias, Esther, Daniel, &c., (C.) as well as to punish his people. H.—Temporal afflictions are sometimes for the spiritual good of others. W.—Gr. "because he has scattered you among them. There show forth his grandeur, and extol him before every one living: for he is our Lord and God, our Father for ever. Yea, he hath chastised us in our iniquities, and again he will have mercy, and will gather us from all nations where he has scattered us, if ye be converted to him with all your heart, and with all your soul, to act sincerely. Then he will turn towards you, and will not hide his face from you; and ye shall behold what he will do with you, and ye shall confess to him with all your mouth, and bless the Lord of power, and extol the King of ages. 1," &c., ver. 7. H.

VER. 7. *Nation* the Israelites, (M.) whom he has chastised. H.—Ninive was still flourishing. Yet the Greek seems to refer to the Assyrian idolaters, (C.) or to both. Gr. "and I show his power and magnificence to a sinful nation. Who knows if he will love and show his mercy to you? I exalt my God, and my soul magnifies the King of heaven, and shall gladly proclaim his greatness: let all speak and confess to him in justice."

VER. 11. *Jerusalem.* What is prophetically delivered here, and in the following chapter, with relation to Jerusalem, is partly to be understood of the rebuilding the city after the captivity, and partly of the spiritual Jerusalem, which is the Church of Christ, and the eternal Jerusalem in heaven. Ch.—The Greek shows that (C.) he speaks prophetically (W.): "Jerusalem, holy city, He will chastise thee for the works of thy children, and again he will show mercy on the children of the just. Confess to the Lord, for he is good; and bless the King of ages, that his tabernacle may be again rebuilt in thee with joy" H.

15 For they shall call upon the great name in thee.

16 They shall be cursed that shall despise thee, and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.

17 But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

18 Blessed are all they that love thee, and that rejoice in thy peace.

19 My soul, bless thou the Lord, because the Lord, our God, hath delivered Jerusalem, his city, from all her troubles.

20 Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

21 The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

22 All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

23 Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

CHAP. XIV.

Old Tobias dieth at the age of a hundred and two years, after exhorting his son and grandson to piety, foreshowing that Ninive shall be destroyed, and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

AND the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

2 And after he had lived a hundred and two years, he was buried honourably in Ninive.

3 For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

4 And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his son, Tobias, and his children, seven young men, his grandsons, and said to them:

6 The destruction of Ninive is at hand: for the word

* Apoc. xxi. 16.—A. M. 3341, A. C. 663.

VER. 13. *Thou.* Gr. "Many nations from afar shall come to the name of the Lord God, with presents in their hands, presents for the King of heaven; race after race shall praise thee, and give exultation. They," &c., ver. 16. H.

VER. 14. *Holy* His soul has been carried into distant countries, out of reverence, (4 Kings v. 17. S. Aug. de Civ. Dei, xxi. 8,) and has been honoured with miracles. S. Greg. Turon. i. 7.

VER. 17. *But.* Gr. "rejoice, and exult for the children of the just, because they shall be gathered together, and shall bless the Lord of the just." H.—The Jews became more faithful after the captivity, so that the most cruel persecution of Epiphanes could not overcome their resolution; and the world was astonished at the courage of the martyrs, and the exemplary conduct of the primitive Christians. C.

VER. 21. *Emerald.* Gr. adds, "and precious stone: thy walls, and towers, and battlements, of pure gold. And the streets of Jerusalem shall be strewn with beryl and carbuncle, and stone from Sapphir." H.—This description resembles that of Isaiah, (liv. 11,) who lived a little before. S. John (Apoc. xxi. 10) represents the Church in the same ornaments, denoting the merits of Christ and the virtues of his saints. C.

VER. 23. *Alleluia*, a sound of praise, (S. Aug. ep. 86,) means, "Praise ye the Lord (H.) with joy" W.—It is disused in times of penance. C.—Gr. adds "and they shall praise, saying, Blessed be God, who has exalted it for ever."

CHAP. XIV. VER. 1. *Words.* Gr. "confession (or hymn of praise); and he was fifty-eight years old when he lost his sight, which he recovered eight years after, and gave alms, and continued to fear the Lord God, and to confess unto him. Now he arrived at a very advanced age."

VER. 6. *Thou.* Gr. "Son, take thy children. Behold, I am grown old, and my life is hastening to an end. Depart into Media, my son, for I believe all that the prophet, Jonas, spoke concerning Ninive, that it will be overturned. But in Media there will be more peace for a time, and that our brethren in the land will be scattered from the good land; and Jerusalem shall be deserted, and the house

of the Lord must be fulfilled: "and our brethren, that are scattered abroad from the land of Israel, shall return to it.

7 And all the land thereof, that is desert, shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

8 And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it,

9 And all the kings of the earth shall rejoice in it, adoring the King of Israel.

10 Hearken, therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:

11 And command your children that they do justice and alms-deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

• 1 Esd. iii. 8.

of God in it will be burnt, and shall be abandoned for a time; and they shall build the house, not like the former, till the times of the world or age be accomplished; and afterwards they shall return from the captivities, and shall build Jerusalem gloriously; and the house of God shall be built in it, and the edifice shall be glorious for ever, as the prophets have spoken concerning it; and all the Gentiles shall turn truly to fear the Lord God, and shall undermine (and destroy) their idols; and all the Gentiles shall bless the Lord," &c., ver. 9. H.—This text is of importance, as it specifies the name of Jonas, and is quoted by S. Jerom (ibid.); though Nahum (iii. 8) and Sophonias (ii. 13) also foretold the destruction of Ninive. It speaks of the future, and not of the past ruin of the temple, which certainly took place after the death of Tobias. C.

VER. 9. *And.* Gr. "And his people shall confess to God, and the Lord shall exalt his people, and all shall rejoice who love the Lord God in truth and justice, showing mercy to our brethren. And now, son, depart from Ninive; for what he prophet, Jonas, spoke, shall surely be accomplished." H.

VER. 10. *Seek with diligence, not barely doing what you are commanded.* H.—Gr. is much more diffuse. C.—"But do thou keep the law and the ordinances, be a lover of alms-deeds, and just, that it may be well with thee. Bury me with decency, and thy mother with me, and tarry then no longer at Ninive. Son, behold what Aman (Syr. Acab.) did to Achiachar, who fed him, how he conducted him from light into darkness, and what return he made him. Now, Achiachar met with safety: but he received his due, and he went down into darkness. Manasses gave alms, and was rescued from the snare of death, which was laid for him: but Aman fell into the snare, and perished. And now, son, behold the effects of alms-

12 And now, children, hear me, and do not stay here: but as soon as you shall bury your mother, by me, in one sepulchre, without delay direct your steps to depart hence.

13 For I see that its iniquity will bring it to destruction.

14 And it came to pass, that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother-in-law.

15 And he found them in health in a good old age, and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children, to the fifth generation.

16 And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

17 And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable, both to God and to men, and to all that dwelt in the land.

deeds, and how justice brings deliverance. While he was speaking these things, his soul failed upon the bed: but he was 160 years old, and he buried him honourably." H.

VER. 14. *And.* Gr. "And when Anna, his mother, was dead, he buried her with his father. But Tobias departed with his wife and sons to Ecbatana, to Raguel, his father-in-law, and lived to an honourable old age; and he buried honourably his father and mother-in-law, and he inherited their substance, as well as that of his father, Tobit." H.

VER. 16. *Nine.* Syr. 107. C.—Gr. "But he also died at the age of 127, at Ecbatana, of Media; and he heard, before his death, of the destruction of Ninive, the citizens of which Nabuchodonosor and Assuerus led captives; and he rejoiced over Ninive before he died." We have been more particular in giving the Greek text of this book, because some look upon it as an original; and we should wish to lose no particle of the word of God, which is more precious than gold. H. C.—*With joy*, may refer to the surviving friends, who rejoiced interiorly at his felicity, while they wept for their own loss; or it may be understood of the deceased, who, like his father, (ver. 4. C.) rejoiced in the Lord, and in performance of good works.

VER. 17. *Kindred.* Behold the influence of good example (H.); and a proof that the true religion failed not in Israel, much less in Juda, or the Church of Christ. W.—The virtues of these two holy men are truly deserving of applause and imitation. They thought and acted in perfect conformity with the gospel. The father might represent the old law, under all its inconveniences, while the son holds forth the light of Christ, and banishes the devil. C.

THE

BOOK OF JUDITH.

The sacred writer of this Book is generally believed to be the high priest Eliachim (called also Joachim). The transactions herein related most probably happened in his days, and in the reign of Manasses, after his repentance and return from captivity. It takes its name from that illustrious woman, by whose virtue and fortitude, and armed with prayer, the children of Israel were preserved from the destruction threatened them by Holofernes and his great army. It finishes with her canticle of thanksgiving to God. Ch.—He was a chief officer at court, under Ezeenias, (4 Kings xviii. 18. H.) before he was high priest, assuming his father Helchias's name. S. Jerom in Agg. i. 8) seems to believe that Judith left these memoirs. Yet we have no certain proof of the author. S. Jerom doubts not but this was written in Chaldee, from which language he translated it; unless he caused it to be first explained to him in Heb., as he did the Book of Tobias. C.—He professes to give "the sense," rather than a verbal translation. The Greek must have been taken from another copy, and is followed by the Syriac, in which we find some passages more exact than in the present Greek copies. The original is entirely lost. Grotius would suppose that this work is only a parable, representing the state of the Jewish church under the persecution of Epiphanes. But this singular notion has no foundation; and if it had, the authenticity of the Book would not be endangered, as the parables both of the Old and New Testament are certainly true, and written by inspiration. C.—Lutter styles it a poetical comedy (Pref. et Sympos. 29), but both Jews and Christians have esteemed it a true history (W.); and the innovator (H.) allows that "the Book is beautiful, and written by an inspired prophet." C.—The Fathers have looked upon it with the utmost veneration; and S. Jerom, though he was at one time under some doubts, placed it on a level with the Books of Ruth and Esther, &c. Ep. ad Principiam.—It is admitted by Origen, Tertullian, S. Chrys., S. Hilary, V. Bede, &c., as the history of a most valiant matron, delivering God's people from a cruel tyrant. W.—Some place this event under Cambyyses, son of Cyrus (Euseb., S. Aug.); others under Xerxes, (Torniel,) or Darius Hystaspes, (E.) or Ochus (Salp. Severus); but the opinion which has been given above is more accurate (C); or rather Bethulia was saved, while Manasses was in captivity, (in the tenth year of his reign,) and the high priest administered affairs in his absence. At this period Judith might be thirty-five years o.d. She lived seventy years afterwards; and many days (perhaps eight years more) passed before the country was invaded by Pharaoh Nechao Chap. xvi. 30. Thus Manasses survived 45 years, Amon 2, Josias 31; total 78. This chronology removes every difficulty. Houbig. Pref.—If true, it seems probable that the work would be originally in Heb., as the Chaldee was used only after the captivity, (H.) which may be further proved from chap. i. 16. Greek. Houbigan.

CHAPTER I.

Nabuchodonosor, king of the Assyrians, overcometh Arphaxad, king of the Medes.

NOW Arphaxad, king of the Medes, had brought many nations under his dominion, and he built a very strong city, which he called Ecbatana,

2 Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

3 And he made the gates thereof according to the height of the towers:

4 And he gloried as a mighty one in the force of his army, and in the glory of his chariots.

5 Now in the twelfth year* of his reign: Nabuchodonosor, king of the Assyrians, who reigned in Ninive, the great city, fought against Arphaxad, and overcame him,

6 In the great plain which is called Ragau, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch, the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia, and Damascus, and Libanus,

8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee, in the great plain of Esdrelon,

9 And to all that were in Samaria, and beyond the river Jordan, even to Jerusalem, and all the land of Jesse, till you come to the borders of Ethiopia.

10 To all these, Nabuchodonosor, king of the Assyrians, sent messengers:

11 But they all, with one mind, refused, and sent them back empty, and rejected them without honour.

12 Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom, that he would revenge himself of all those countries.

CHAP. II.

Nabuchodonosor sendeth Holofernes to waste the countries of the west

* A. M. 3347, A. C. 657.

IN the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor, king of the Assyrians, that he would revenge himself.

2 And he called all the ancients, and all the governors and his officers of war, and communicated to them the secret of his counsel:

3 And he said that his thoughts were to bring all the earth under his empire.

4 And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes, the general of his armies,

5 And said to him: Go out against all the kingdoms of the west, and against them, especially, that despised my commandment.

6 Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

7 Then Holofernes called the captains, and officers of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

9 He appointed corn to be prepared out of all Syria, in his passage.

10 But gold and silver he took out of the king's house in great abundance.

11 And he went forth, he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.

13 And he took by assault, the renowned city of Melothus, and pillaged all the children of Tharsis, and the

* A. M. 3348.

CHAP. I. VER. 1. *Now.* Many of the books begin with *And*; showing their connexion. This work formed a part of the general history. The building of Ecbatana likewise took place soon after the destruction of Ninive, mentioned in the preceding book.—*Arphaxad.* He was probably the same as is called *Dejoces* by Herodotus, to whom he attributes the building of Ecbatana, the capital city of Media (Ch.); or rather Arphaxad more resembles both in name and actions the second king, Phraortes, or Aphraartes, (Monfaucon and Houbig.) who fortified and embellished the city. C.

VER. 2. *Hewed.* Gr. adds, "three cubits broad and six long." The ancients aimed at solidity in their architecture, as appears from their ruins. C.—*Hgh.* Salien (A. 3345) thinks there is a transposition, and that the walls were 70 cubits high. M.—What need was there of such a breadth? Gr. allows 70 in height, and 50 in breadth, which seems more proportionate. Old Vulg. has 60 cubits high, and 50 broad. On the walls of Ninive three chariots might fight abreast, (C.) and six on those of Babylon. Ctesias. *Feet.* Projecting from the wall, to remove an enemy. M.—Gr. "and the towers thereof he placed above the gates 100 cubits, and the foundation was 60 cubits broad. And he made the gates to rise 70 cubits, being 40 cubits in breadth, to send out the armies of his mighty men, and to draw up his infantry." H.

VER. 5. *Nabuchodonosor.* Not the king of Babylon, who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive; and is called, by profane historians, *Sardanapalus.* He succeeded Assuraddon in the kingdom of the Assyrians, and was contemporary with Manasses, king of Juda. Ch.—*Him.* Gr. afterwards (ver. 15) insinuates that he prevented any from mounting the throne of Media, till this work was written, "he transfixed him with his darts, and destroyed him till this day." Houbigant.

VER. 6. *Ragau,* near Rages. Tob. i. 18. M.—Syr "Dura," mentioned Dan. iii. 1. C.—*Jadason,* or Mount Jason, above the Caspian gates (Strabo, II); unless it may be the city Jassa in Armenia. Gr. has "the Tigris," a river of

India, though Curtius (5) places it near Susa; confounding it with the Choaspes.—*Elicians.* Gr. "Elymeans," perhaps the same with Pontus. Heb. Edasa Gen. xiv. 9. C.

VER. 11. *Refused.* Gr. adds, "and did not come to help him in the war because they feared him not, (H. supposing he would have enough to do with Arphaxad,) as he was but like their equal, or as one man. C.

VER. 12. *Countries.* Those who were subject to him did wrong in refusing aid. But the Jews were under no such obligations; and God espoused their cause the more, as the king set up for a deity. Chap. iii. C.

CHAP. II. VER. 1. *Thirteenth.* Gr. 18th.—*Month.* Nisan, in spring.

VER. 3. *Empire.* "The thirst of empire and riches is an old and deep-rooted cause of making war." Sallust. Frag.—Gr. adds, "and they (counsellors) judge that all flesh must be destroyed of those who had not complied with his order." H.—God laughs at the vain designs of men. C.

VER. 4. *Armies.* Gr. adds, "and the second after himself," in the kingdom. M.

VER. 5. *Commandment.* Gr. adds, he must demand "earth and water," as an acknowledgment of his dominion, and that all necessities of life belonged to him. This custom prevailed in Persia. Herod. iv. 123; Polyb. xix.; Brisson iii.

VER. 9. *Syria:* part of which, it seems, had submitted. C.—Gr. "and corn for every man, in abundance," (H.) for fear it should be carried off in the countries which he invaded. M.

VER. 11. *Archers.* Gr. adds, "a mixed multitude," not bearing arms. Exod. xii. 38.

VER. 12. *When.* Gr. "and they proceeded from Ninive, three days' journey to the plain of Bektheleth," or Bagdania, in Cappadocia, between Mount Argee and Taurus. Strabo (12) assures us that Argee is the highest mountain in the country from which the two seas of Cilicia and the Euxine may be seen. C.

VER. 13. *Melothus* or Melra, built by Sennacherib, (Pliny, vi. 3.) in the same

children of Ismahel, who were over against the face of the desert, and on the south of the land of Cellon.

14 And he passed over the Euphrates, and came into Mesopotamia; and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

15 And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.

16 And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

17 And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down:

18 And the fear of them fell upon all the inhabitants of the land.

CHAP. III.

Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called god.

THEN the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Lybia, and Cilicia, sent their ambassadors, who coming to Holofernes, said:

2 Let thy indignation towards us cease: for it is better for us to live and serve Nabuchodonosor, the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3 All our cities and our possessions, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families, are in thy sight:

4 Let all we have be subject to thy law.

5 Both we and our children are thy servants.

6 Come to us a peaceable lord, and use our service as it shall please thee.

7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

country.—*Tharsis* or Cilicia, peopled by the son of Javan—*Ismahel*, on the Euphrates east of the Desert Araba.

VER. 14. *Mambre*. Gr. "Abrona, (C) or Arbonai" (H.); that is, from the river Chaboras to the Persian Gulf, or sea. C.

VER. 15. *Japheth*, or Joppe, now Jaffa. Serarius.—Gr. "he cut in pieces all who opposed him; and he came to the borders of Japheth, which are on the south, over against Arabia."

VER. 16. *Carried*. Gr. "surrounded . . . and burnt their tents, and plundered their folds for cattle:" *μαρταρ*. H.—Madian lay to the east of the Dead Sea. C.

VER. 17. *Harvest*. The rapidity of his conquests was astonishing, as all this had been done in six or seven weeks. Ver. 1. C.—*Caused*. Gr. "he burnt all their fields, and destroyed their flocks and herds, and plundered their cities, and put to the sword all their young men."

CHAP. III. VER. 1. *Kings*. Gr. "they sent to him ambassadors, with proposals for peace, saying: Behold we, the servants of Nabuchodonosor, the great king, lay before thee; use us as thou thinkest best," &c. These proposals were made by those on the sea-coast, from Sidon and Tyre to Ascalon, from whom Holofernes took "the choicest men," being received with honour. Ver. 10. H.—*Syria*, &c. These are not specified in the Greek.—*Sobal*, or Soba, (1 Kings xiv. 47,) near Damascus, where Ptolemy (5) places Samoualis.

VER. 2. *Great*. This was his usual title. Dan ii. 30; 4 Kings xviii. 10. C.—*Slavery*. Yet they make an unconditional submission. H.

VER. 11. *Though*. Gr. "He demolished all their borders, and cut down their groves."

VER. 13. *Called*. Gr. "Worshipped by all nations, and that all their tongues and tribes might call him god." H.

VER. 14. *Apamea*, on the river Orontes, between which and the river Eleuthernus lay the *Mesopotamia* here mentioned.—*Idumeans*, or to "Rama," near Gabaa, which was on the north of Jerusalem; whereas Idumea lay far to the

8 And from all the cities he took auxiliaries, valiant men, and chosen for war.

9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming,

10 And received him with garlands, and lights, and dances, and timbrels, and flutes.

11 And though they did these things, they could not for all that mitigate the fierceness of his heart.

12 For he both destroyed their cities, and cut down their groves.

13 For Nabuchodonosor, the king, had commanded him to destroy all the gods of the earth, that he only might be called god by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans, into the land of Gabaa,

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

CHAP. IV

The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

THEN the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem, and to the temple of the Lord, that he had done to other cities, and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4 And they compassed their towns with walls, and gathered together corn, for provision for war.

5 And Eliachim, the priest, wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the

south. C.—Yet H) Gabaa may designate a mountainous country, as 1 Kings vii. 1. M.) and there is no reason why Idumea might not have felt the power of Holofernes, as well as Madian, &c. H.—The order of conquests is not observed, (M.) for while the commander-in-chief was in one place, his generals were dispersed into different parts. He had now advanced as far as Gabaa of Saul, (H.) when, meditating a serious attack upon Egypt, he thought proper to concentrate his forces; little expecting to meet with such a check at Bethulia. C.—Gr. "He came to Esdrelon, near Dothain, (or Dothaim, north of Sichem,) which is opposite the great saw of Judea," or the range of mountains of Ephraim. C.—Old Vulg. "of Juda," dividing it from Idumea. The kings of Israel had fortified the defiles. 3 Kings xv. 17.

CHAP. IV. VER. 1. *Juda*, whither those had retreated who had escaped the fury of the Assyrians, under Tiglathphalassar, &c. H.

VER. 2. *Temples*. Surrendering would not secure these things; so that their very life and religion were at stake. Resistance, in other circumstances, would have been rashness. C.—Gr. adds, "because they were recently come up from captivity, and lately all the people had been collected out of Judea, and the vessels, and the altar, and the house, had been purified from profanation."

VER. 3. *Samaria*, though an enemy's country, as the danger was common. M.—Ezechias and Josiah seemed to claim a right over the country. 2 Par. xxx. 1, &c.; xxxiv. 6 and 33.

VER. 4. *War*. Gr. adds, "as the harvest was just ended."

VER. 5. *Priest*. Gr. "the great priest in Jerusalem, in those days, wrote to the inhabitants of Bethulia (H. Bethulia, in the tribe of Simeon,) and of Betemestham, (Bethsames C.) who is over against Esdrelon, and the plain near Dothaim, giving orders to seize the mountainous ascents, by which there was a passage into Judea; and it was easy to stop their progress, as the passage was narrow, and would not admit above two men at once."—It seems the Jews attempted to defend these defiles. They had received the orders before the enemy encamped near Scythopolis.

mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

6 And the children of Israel did as the priest of the Lord, Eliachim, had appointed them.

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

8 And the priests put on hairclothes, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth.

9 And they cried to the Lord, the God of Israel, with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

10 Then Eliachim, the high priest of the Lord, went about all Israel, and spoke to them,

11 Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers, in the sight of the Lord.

12 Remember Moses, the servant of the Lord, who overcame Amalec, that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

13 "So shall all the enemies of Israel be; if you persevere in this work which you have begun.

14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.

15 So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord, girded with hairclothes, and with ashes upon their head

16 And they all begged of God, with all their heart, that he would visit his people, Israel.

CHAP. V.

Achior gives Holofernes an account of the people of Israel.

AND it was told Holofernes, the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.

2 And he was transported with exceedingly great fury

^a Exod xvii. 12.—^b Gen xl. 31.—^c Gen. xii. 1.

VER. 6. *Then.* Gr. adds, "and the senate of all the people of Israel, which sat at Jerusalem."

VER. 7. *Wives.* Gr. adds, "and their little ones, and beasts, and every sojourner, and hired servant, and slave. They put sackcloth on their loins, and every man, woman, and child, and the inhabitants of Jerusalem, fell prostrate before the temple, and sprinkled ashes on their heads." The very beasts were covered with sackcloth, to denote the general sorrow. H.

VER. 8. *Priests.* Gr. "and they spread their sackclothes before the Lord, and arrayed the altar with sackcloth" H.

VER. 9. *Off.* Lit. "divided" from their husbands, (H.) or among the victors M.—*Gentiles.* Gr. adds, "and God heard their petition, and rescued them from their affliction; and all the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord all mighty; and the high priest, Joachim, and all the priests who stood before the Lord, and ministered to the Lord, having their loins girded with sackcloth, offered the accustomed holocaust and the vows and presents of the people, and ashes were upon their caps, and they cried to the Lord with all their power, to look down graciously upon all the house of Jerusalem. And," chap. v.

CHAP. V. VER. 1. *Mountains.* Gr. adds, "and had fortified every summit of a high mountain, and had placed scorpions in the plains," obstructing the passage (H) with ditches, trees, (&c), and snares of every description. H.

and indignation, and he called all the princes of Moab, and the leaders of Ammon,

3 And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:

4 And why they, above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior, captain of all the children of Ammon, answering, said: If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight, concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

6 This people is the offspring of the Chaldeans.

7 "They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

8 Wherefore, forsaking the ceremonies of their fathers, which consisted in the worship of many gods.

9 They worshipped one God of heaven,^c who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, "they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

10 And when the king of Egypt oppressed them, and made slaves of them, to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

11 "And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

12 "The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea, and passed it dry foot.

13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with waters, that there was not one left, to tell what had happened to posterity.

14 And after they came out of the Red Sea, they abode

^d Gen. xvi. 6.—^e Exod xii. 23.—^f Exod xiv. 29.

VER. 2. *Ammon.* Gr. adds, "and the satraps of the maritime country," (H.) the Philistines, who had submitted like the rest.

VER. 4. *East.* Gr. "west," which seems more accurate, unless Holofernes was on the sea-coast, (C.) or that part of the country went by this name, as it does at present. H.

VER. 6. *Chaldeans.* Abraham was a native of Ur. Gen. xii. C.—This tended to conciliate the favour of the general, who was of the same country. M.

VER. 9. *Heaven.* Gr. adds, "the God whom they had known, and they (the Chaldean idolaters) cast them out from the face of their gods, and they fled into Mesopotamia, and dwelt there many days: (H. that is, about two years. C.) and then God commanded them to leave their abode, and to go into the land of Charan; and they dwelt there, and were enriched: . . . and when," &c.—*There.* Gr. "and were there till they returned, and there they became innumerable." H.

VER. 11. *Plague.* Gr. adds, "for which there was no remedy. And the Egyptians cast them out from among them. And God dried up the Red Sea before them, and conducted them to Mount Sinai and Cades-Barnes, and cast out all the inhabitants of the desert; and they dwelt in the land of the Amorrites, and exterminated all of Hesebon, by their power. Then crossing the Jordan, they took as their inheritance all the mountainous parts, and ejected the Chanaanite, Perezite, Jebusite, Sichem, and all the Gergesites, and dwelt therein many days. And," ver. 21. H.

in the deserts of Mount Sina, in which never man could dwell or son of man rested.

15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

16 Wheresoever they went in without bow and arrow, and without shield and sword, their God fought for them, and overcame.

17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord, their God.

18 But as often as, beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach.

19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their cities :

21 And as long as they sinned not in the sight of their God, it was well with them : for their God hateth iniquity.

22 And even some years ago, when they had revolted from the way which God had given them, to walk therein, they were destroyed in battles by many nations, and very many of them were led away captive into a strange land.

23 But of late returning to the Lord, their God, from the different places wherein they were scattered, they are come together, and are gone up into all these mountains, and possess Jerusalem again, where their holies are.

24 Now, therefore, my lord, search if there be any iniquity of theirs in the sight of their God : let us go up to them; because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power :

25 But if there be no offence of this people in the sight of their God, we cannot resist them, because their God will defend them : and we shall be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other :

27 Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war ?

VER. 23. *Battles* He seems to speak of the captivity of Manasses, (W.) of the ten tribes, and of the loss sustained by Achaz. 2 Par. xxviii. 5. M. — *By many.* Gr. "exceedingly; and they were led captive into a land which was not their own, and the temple of their God became as a pavement, and their cities were taken by the enemies. But now, returning to their God, they are come up from the places to which they had been scattered, and have possession of Jerusalem, where is their sanctuary; and they have inhabited the mountainous country, for it was a desert." H

VER. 26. *All the.* Gr. "all the people round the tent murmured; and the great men of Holofernes, and all who dwelt in the maritime country, and in Moab, threatened to cut him to pieces. For we shall not fear the children of Israel. Lo! a people without power, strength, or army in battle-array! We shall then go up, and they shall be for food to all thy army, lord Holofernes. And." chap. vi.

CHAP. VI. VER. 1. *Achior* Gr. adds, "before all the populace of the strangers. And who art thou, Achior, before all this company of foreigners,

28 That Achior, therefore, may know that he deceiveth us, let us go up into the mountains : and when the bravest of them shall be taken, then shall he, with them, be stabbed with the sword :

29 That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

CHAP. VI.

Holofernes, in great rage, sendeth Achior to Bethulia, there to be slain with the Israelites.

AND it came to pass, when they had left off speaking, that Holofernes, being in a violent passion, said to Achior :

2 Because thou hast prophesied unto us, saying, that the nation of Israel is defended by their God, to show thee that there is no God, but Nabuchodonosor :

3 When we shall slay them all as one man, then thou also shalt die with them, by the sword of the Assyrians, and all Israel shall perish with thee :

4 And thou shalt find that Nabuchodonosor is lord of the whole earth : and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed, and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them.

5 But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face depart from thee, if thou imaginest these, my words, cannot be accomplished.

6 And that thou mayst know that thou shalt experience these things, together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

7 Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

8 And the servants of Holofernes taking him, went through the plains : but when they came near the mountains, the slingers came out against them

9 Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

10 And the children of Israel coming down from Bethulia, came to him. And loosing him, they brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter, that the Assyrians had left him bound.

11 In those days the rulers there were Ozias, the son

and the sons of Mosab? and what are the mercenaries of Ephraim, that thou? Ver. 2.

VER. 2. *To show.* Gr. "and who is God but Nabuchodonosor? He will," &c. H.—The generous advice of Achior was highly resented.

VER. 6. *People.* Gr. "my slaves shall station thee on the mountainous country, and in one of the cities on the accents, (of which thou hast so much spoken,) and thou shalt not perish till thou perish with them. But if thou believest in thy heart that they will not be taken, let not thy countenance fall. I have spoken, and nothing that I have said shall be without effect."

VER. 7. *Bethulia.* Travellers, depending on the uncertain traditions of the country, generally place this fortress in the tribe of Zabulon, about three miles west of Tiberias. See Brocard, &c. But S. Jerom places it nearer Egypt (Vita Illi.); and the Scripture speaks of Bethul, in the tribe of Simeon, (Jos. xix. 4,) to which Judah and the ancients belonged. Holofernes left his camp near Scythopolis, (chap. vii. 1,) when he proceeded (C.) to attack the southern countries. H

of Micha, of the tribe of Simeon, and Charmi, called also Gothoniël.

12 And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said, being asked by Holofernes: and how the people of Holofernes would have killed him for this word,

13 And how Holofernes himself, being angry, had commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

14 *And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together, mourning and weeping, poured out their prayers with one accord to the Lord,

15 Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and show that thou forsakest not them that trust on thee, and that thou humblest them that presume of themselves, and glory in their own strength.

16 So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior,

17 Saying: The God of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

18 And when the Lord, our God, shall give this liberty to his servants, let God be with thee also in the midst of us: that as it shall please thee, so thou, with all thine, mayest converse with us.

19 Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper.

20 And all the ancients were invited, and they refreshed themselves together after their fast was over.

21 And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

CHAP. VII.

Holofernes besiegeth Bethulia. The distress of the besieged.

BUT Holofernes, on the next day, gave orders to his army, to go up against Bethulia.

2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken,

* Supra, v. 6.

VER. 11. *And.* Gr. adds, "Chabris, the son of Othoniel, and Charmis, the son of Melchiel." M.—The former is, in effect, mentioned chap. viii. 9. C.

VER. 15. *Sanctus.* Syr. "sanctuary." This version and the Greek have only, "Look upon the face of the persons (or things) sanctified unto thee on this day." And they comforted Achior, and praised him greatly. And Ozias took him from the assembly to his own house, and made a feast (lit. drinking) for the ancients, and they invoked the God of Israel to assist them during all that night." H.

VER. 21. *The church.* That is, the synagogue or place where they met in prayer. Ch. For such places were established particularly after the captivity, though some have denied that there were any synagogues, even in the days of the Maccabees. See Matt. iv. 23; Est. iv. 16. C.

CHAP. VII. VER. 4. *Of them.* Gr. adds, "were greatly afraid and each one said to his neighbor: Now these will consume us. Complot shall up the face of the earth, and neither the high mountains, nor the valleys, nor the hills, will they then wegate." Then taking their arms, and lighting fires upon their towers, he kept guard all that night: but the second day, Holofernes brought out all his cavalry against the Israelites, in Bethulia, and he reconnoitred the ascent of their

and who had been brought away out of the provinces and cities, of all the youth.

3 All these prepared themselves together to fight against the children of Israel, and they came by the hill side to the top, which looketh towards Dothain, from the place which is called Belma, unto Chelmon, which is over against Esdrelon.

4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying, with one accord, that the God of Israel would show his mercy upon his people.

5 And taking their arms of war, they posted themselves at the places, which by a narrow path-way lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city, on the south side: and he commanded their aqueduct to be cut off.

7 Nevertheless, there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

8 But the children of Ammon, and Moab, came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defence, and the steep hills and precipices guard them.

9 Wherefore, that thou mayst overcome them without joining battle, set guards at the springs, that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out, they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

10 And these words pleased Holofernes, and his officers, and he placed all round about a hundred men at every spring.

11 And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters, failed among all the inhabitants of Bethulia, so that there was not within the city enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,

13 Said: "God be judge between us and thee, for

b Exod. v. 21

city, and came to the fountains of their waters, and took them, and leaving a guard of soldiers, he returned to his men," &c. Ver. 8. H.—The Syr. is also silent about the aqueduct and the small springs. C.—The servants of God first humble themselves, and then take arms, confiding in God. W.

VER. 10. *Spring.* Gr. and Syr. intimate that the Ammonites and Moabites, with 5000 Assyrian infantry, guarded the springs: the rest of the army according to the old Vulg., was stationed in the plain. Gr. and Syr. specify over against Dothaim, which seems too remote (C.); though such an immense army might cover a great part of the country, as all would not be necessary to besiege Bethulia; and it was agreed on y to blockade the place, in order that no men might be lost, and the army might be ready to march against the more distant and powerful nations of Egypt. Another detachment was (11.) "southward, at Lerezel, (Syr. *Ekarbat* probably *Akrobat*, the ascent of the scorpions,) near Cush, (or Arabia,) which is above the torrent Mochmur, (Syr. *Peor*, or *Bezor*. C. and the rest of the army of the Assyrians encamped in the plain, and covered the face of the earth." H.

VER. 11. *Days.* Gr. "And all the collection of the Assyrians continued round them. thirty-four days." H.—Old Vulg. "twenty-four days" Syr. "two

thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands.

14 And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.

15 And now, assemble ye all that are in the city, that we may, of our own accord, yield ourselves all up to the people of Holofernes.

16 For it is better that, being captives, we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

17 We call to witness this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying :

19 "We have sinned with our fathers, we have done unjustly, we have committed iniquity :

20 Have thou mercy on us, because thou art good, or punish our iniquities, by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

21 That they may not say among the Gentiles : Where is their God ?

22 And when, being wearied with these cries, and tired with these weepings, they held their peace,

23 Ozias, rising up all in tears, said : Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.

24 For perhaps he will put a stop to his indignation, and will give glory to his own name.

25 But if, after five days be past, there come no aid, we will do the things which you have spoken.

* Psal. cv. 6.

months and four days"—*Measure*. Gr. adds, "the infants, women, and young men fainted, and fell down dead" H.

VER. 15. *Assemble*. Gr. "Call them, and give up all the city to plunder to thee," &c.

VER. 17. *Conjuring*. Gr. "And the sins of our parents, that he may not treat us thus to-day," and deliver us up to death. H.

VER. 18. *Saying*. Gr. "And Ozias said to them : Take courage, brethren" Ver. 23. H.

VER. 25. *Spoken*. Gr. and Syr. add, "And he dispersed the people to their tents, and they went upon the walls and towers of the city, and sent their wives and children home. And they were under great humiliation in the city."

CHAP. VIII. VER. 1. *Idox*. Gr. "Ox," &c. All the versions disagree, as the copyists have probably taken in part of ver. 3 too soon, supposing that the genealogy of women was never given. S. Fulgentius (ep. ad Gallum, differs from all, giving the ancestors of Manasses as the same with those of Judith. C.—*Simeon, the son of Ruben*. In the Greek it is, *the son of Israel*. For Simeon, the patriarch, from whom Judith descended, was not the son, but the brother of Ruben. It seems more probable, that the Simeon and the Ruben here mentioned are not the patriarchs, but two of the descendants of the patriarch Simeon : and that the genealogy of Judith, recorded in this place, is not carried up so high as the patriarchs ; no more than that of Elcana, the father of Samuel, (1 Kings i. 1,) and that of King Saul, 1 Kings ix. 1. Ch.—Others think that Judith descended from Ruben, by her father, and from Simeon, by her mother (E.) ; or that, instead of son of Ruben, we should read "brother." But as we know that Judith calls Simeon her father, (chap. ix. 2,) it is more likely that Ruben has been placed for Israel, as it is in Syr. S. Fulg., &c. This correction is maintained by Be. irmine, Salien, M. C.

VER. 2. *Who*. Gr. adds, "of her tribe and family, and he died in the days," &c.

CHAP. VIII.

The character of Judith : her discourse to the ancients.

NOW it came to pass, when Judith, a widow, had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanas, the son of Salathiel, the son of Simeon, the son of Ruben :

2 And her husband was Manasses, who died in the time of the barley-harvest :

3 For he was standing over them that bound sheaves in the field ; and the heat came upon his head, and he died in Bethulia, his own city, and was buried there with his fathers.

4 And Judith, his relict, was a widow now three years and six months.

5 And she made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids,

6 And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.

7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen and flocks of sheep.

8 And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.

9 When, therefore, she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients, Chabri and Charmi.

10 And they came to her, and she said to them : What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us ?

11 And who are you that tempt the Lord ?

12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.

13 You have set a time for the mercy of the Lord,

VER. 3. *Died*. Gr. "fell upon his couch (Grabe adds, "and died in Bethulia, his own city") ; and they buried him with his fathers, in the field between Dothaim and Balamo." H.

VER. 4, 5. *Six*. So the old Vulg., Gr., and Syr., have four months.—*In which*. Gr. "and she put sackcloth," &c. Ver. 6. H.—Judith led a most religious life, in prayer, haircloth, and fasting, all the year, except on the festivals. W.

VER. 6. *Loins*. Gr. "and she had on the garments of her widowhood, and," H.—She laid these aside, Chap. x. 2. C.—*Life*. Gr. "widowhood, except the day before the sabbath, and the sabbaths, and the new moons, and feasts, and days of rejoicing of the house of Israel." H. C.—*New moons* were days of rejoicing. M. 1 Kings xx. 5.—The Jews kept two days together, for fear of missing the day on which the moon really appeared. Several fasts were also prescribed perhaps before this time, on the 1st and 22nd of Nisan, &c.

VER. 7. *Of oxen*. Gr., Syr., &c., add, "and fields, and she lived on them." VER. 8. *Her*. The reputation of chastity in women is tender, and, like a beautiful flower, presently withers at the least blast, and perishes ; particularly when they are at an age prone to vice, and destitute of the authority of a husband, whose shadow is the safeguard to a wife." S. Jer. ad Salvinam.—The Scripture could not give Judith a greater character. C.

VER. 9. *When*. Gr. and Syr. "And she heard of the evil discourses of the populace against the magistrate, as they lost courage on account of the scarcity of water ; and Judith heard of all the words of Ozias to them, how he had sworn to them that he would deliver up the city to the Assyrians after five days. Then sending her maid, whom she had placed at the head of all her possessions, she called Ozias," &c.

VER. 13. *Pleasure*. She blames the magistrates for taking a rash oath, pretending to fathom the designs of God, and to fix a time for him, and not attempting to make any resistance, though the welfare of the whole nation, and the sacred things, depended on their exertions. C.

and you have appointed him a day, according to your pleasure.

14 But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon :

15 For God will not threaten like man, nor be inflamed to anger like the son of man.

16 And therefore, let us humble our souls before him, and continuing in an humble spirit, in his service :

17 Let us ask the Lord with tears, that according to his will so he would show his mercy to us : that as our heart is troubled by their pride, so also we may glory in our humility :

18 For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.

19 For which crime, they were given up to their enemies, to the sword, and to pillage, and to confusion : but we know no other God but him.

20 Let us humbly wait for his consolation, and the Lord, our God, will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

21 And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you : comfort their hearts by your speech, that they may be mindful how our fathers were tempted, that they might be proved, whether they worshipped their God truly.

22 *They must remember how our father, Abraham, was tempted, and being proved by many tribulations, was made the friend of God.

23 So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful.

24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience, and the reproach of their murmuring, against the Lord,

25 *Were destroyed by the destroyer, and perished by serpents.

26 As for us, therefore, let us not revenge ourselves for these things which we suffer,

27 But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of

the Lord, with which, like servants, we are chastised, have happened for our amendment, and not for our destruction.

28 And Ozias, and the ancients, said to her : All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

29 Now therefore pray for us, for thou art a holy woman, and one fearing God.

30 And Judith said to them : As you know that what I have been able to say, is of God :

31 So that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design.

32 You shall stand at the gate this night, and I will go out with my maid-servant : and pray ye, that as you have said, in five days the Lord may look down upon his people, Israel.

33 But I desire that you search not into what I am doing ; and till I bring you word, let nothing else be done but to pray for me to the Lord, our God.

34 And Ozias, the prince of Juda, said to her : Go in peace, and the Lord be with thee, to take revenge of our enemies. So, returning, they departed.

CHAP. IX.

Judith's prayer, to beg of God to fortify her in her undertaking.

AND when they were gone, Judith went into her oratory : and putting on haircloth, laid ashes on her head : and falling down prostrate before the Lord she cried to the Lord, saying :

2 O Lord God of my father Simeon, 'who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion :

3 And who gavest their wives to be made a prey, and their daughters into captivity : and all their spoils to be divided to thy servants, who were zealous with thy zeal : assist, I beseech thee, O Lord God, me, a widow.

4 For thou hast done the things of old, and hast devised one thing after another : and what thou hast designed, hath been done.

5 For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

6 "Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians,

* Gen. xxii. 1.—b 1 Cor. x. 9.

VER. 18. *For.* Gr. "As there has not arisen in our families generations, nor is there at this day either tribe, or family, or populace, or city among us, adoring gods made with hands, as it happened in days past ;" in the former part of the reign of Manasses. All had begun to open their eyes at the sight of the dreadful catastrophe. H.

VER. 20. *Let.* Gr. "Wherefore we hope that he will not despise us, nor those of our race ; nor, if we be taken, will Judea be so styled, our sacred things will be plundered. He will require his profanation at our mouth," &c. She shows the dreadful consequences which will ensue from the rash oath, and from such dastardly conduct under trial. H.

VER. 21. *Brethren.* Gr. adds, "Let us show our brethren that their soul depends on us, and the holy things, and the house, (temple, and the altar, are supported by us." These were not therefore diminished. Ch. v. 22. H.—"Yea, let us give thanks, above all, to the Lord our God, who tries us like our fathers. Remember," &c.

VER. 23. *Jacob.* Gr. adds, "in Mesopotamia . . . because he does not take vengeance on us, as he made them pass through fire to examine their heart. But the Lord, for an admonition, chastises those who approach to him. And Ozias," ver. 28. H.

VER. 26. *Words.* Gr. adds, "for it is not to-day only that thy wisdom has appeared, but from thy earliest days all the people have known thy prudence, as the formation (H. Syr. the thought C) of thy heart is good. But the people are much oppressed with thirst, and they forced as to . . . take an oath . . . we cannot break. Now," &c. H.

* Gen. xxxiv. 26.—d Exod. xiv. 9.

VER. 20. *God.* Gr. adds, "and the Lord will send rain to fill our reservoirs, and we shall fear no longer. And Judith replied : Hear me, and I will perform an action which shall come to the ears of all future generations of our race. You," &c., ver. 32. H.

VER. 33. *And till.* Gr. "for I shall not tell you, till what I am about be accomplished. And Ozias, with the princes, said to her."

CHAP. IX. VER. 1. *Oratory.* Of such our Saviour speaks, Matt. vi. ; and Baruch at large. A. D. 293. W.—Gr. "But Judith fell prostrate, and sprinkled ashes upon her head, (Syr. adds, and tore her tunic,) and uncovered the sackcloth which she had on. That evening the incense had just been offered, in the house of the Lord, at Jerusalem. And Judith cried aloud," &c.

VER. 2. *Gavest him a sword,* &c. The justice of God is here praised, in punishing by the sword of Simeon the crime of the Sichemites, and not the fact of Simeon, which was justly condemned by his father Gen. xlix. 5. Though, even with regard to this fact, we may distinguish between his zeal against the crime committed by the ravishers of his sister, which zeal may be considered just ; and the manner of his punishing that crime, which was irregular and excessive. Ch.—The former is here commended. W. M.

VER. 4. *Of old.* Gr. "before these, and these, and what followed, and is at present, and things to come, thou hast foreseen." All events depend on Thee. "For the things which thou hadst decreed were at hand, and said : Behold, we are here." H.

VER. 5. *Judgments.* All is foreseen, nothing can resist the decrees of God. C.

VER. 6. *As G.* speaks of the Egyptians. "For behold the Assyrian."

when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

7 But thou lookedst over their camp, and darkness wearied them.

8 The deep held their feet, and the waters overwhelmed them.

9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

10 And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

11 Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling-place of thy name, and to beat down with their sword the horn of thy altar.

12 Bring to pass, O Lord, that his pride may be cut off with his own sword.

13 Let him be caught in the net of his own eyes, in my regard, and do thou strike him by the graces of the words of my lips.

14 Give me constancy in my mind, that I may despise him: and fortitude, that I may overthrow him.

15 *For this will be a glorious monument for thy name, when he shall fall by the hand of a woman.

16 For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me, a poor wretch, making supplication to thee, and presuming of thy mercy.

18 Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

19 And all nations may acknowledge that thou art God, and there is no other besides thee.

CHAP. X.

Judith goeth out towards the camp, and is taken, and brought to Holofernes.

* Judg. iv. 21, and v. 26.

are multiplied in their power, and exalted on account of their cavalry; they have boasted on the strong arm of the infantry, have trusted in their shield, and bow, and sling, and they have not known that thou art the Lord, making an end of wars: Thy name is Lord; break their force, by thy power," &c., ver. 11. H.

VER. 13. *Lips*, or with my endearing speeches. M.—She meant innocently to engage the affections of Holofernes, (11.) and prays that he may receive her in that manner, as he might have done without sin. But when he abused his free-will, God turned his sin to the good of others. See Exod. vii. 8. Aug. ser. 288. W.—Gr. "Give that power which I have devised to the hand of me, a widow. Strike the slave by the lips of my delusion, (or by my insinuating words,) with the prince; and the chief, with his minister, break their haughtiness by the hand of a female."

VER. 15. H.—This prayer seems contrary to sound morality, as well as the indiscreet conduct of Judith, in exposing herself to danger, though her intention was good. But are not stratagems lawful in war? See 2 Kings xv. God approved of her designs, and enhanced her beauty. Chap. x. 4. H.

VER. 16. *Horses*. Gr. "the potent, but thou art the Lord of the humble."

CHAP. X. VER. 3. *Body*. Compl. Gr. "mouth." But other editions seem more accurate. H.—*Best*. Gr. "thick," probably the *myrobalanum* of Phny, xii. 21, and xiii. 1.—*Bonnet*, or mitre, tied with ribbons, hanging down behind, like those of bishops.—*Sandals* highly ornamented, and worn by people of quality. C.—*Lilies*, pendent from the neck. Grot.

VER. 4. *Ana*. Gr. "and she was richly adorned, so that she might captivate (i.e. deceive) the eyes of whatever men should behold her." And, ver. 5. H.—The Fathers highly extol her virtue, and she was, no doubt, actuated by the purest

AND it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.

2 And she called her maid, and going down into her house, she took off her haircloth, and put away the garments of her widowhood,

3 And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

4 And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

7 And when they saw her they were astonished, and admired her beauty exceedingly.

8 But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just.

9 And they that were there said, all with one voice: So be it, so be it.

10 But Judith praying to the Lord, passed through the gates, she and her maid.

11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou? or whither goest thou?

12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.

13 For this reason, I thought with myself, saying: I will go to the presence of the prince Holofernes, that I

motives. Yet she might be guilty of some indiscretion. God inspired her with the laudable design of freeing her country, but the means were left to her own choice. C.—The making use of this rich attire was not, however, sinful in itself; and we have no right to suspect that Judith gave any way either to vanity or to sensuality. H.

VER. 5. *Bottle*; made of leather, (C) used for carrying wine. Pollux. M.—*Corn*. It was eaten either steeped in water or mixed with oil.—*Cheese*. So the Syr. reads. Gr. "pure loaves." C.—Why she took her provisions with her she explains, chap. xii. 2. M.

VER. 7. *Her*. Gr. adds, "with her countenance and robes changed."

VER. 8. *But*. Gr. "And they said to her, May God, the God of"—*With*. Gr. "For the glory of the Israelites, and the exaltation of Jerusalem; and they adored God. And she said to them, Order the gate of the city to be opened for me, and I will go out to accomplish what you were talking about to me. And they commanded the young men to open for her; and they did so. But Judith and her maid went out. And the citizens looked at her while she descended the hill, till she had passed the valley, when they lost sight of her; and they passed along straight through the vale, and the advanced guard of," &c. H.

VER. 12. *Because I knew*, &c. In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But as that is related in Scripture of the servants of God, is not approved by the Scripture: and even the saints in their enterprises may sometimes slip into venial sins. Ch.—*I knew*. Gr. "Because they are about to be given up a prey to you. Therefore, I come to Holofernes, general in chief of your army, to inform him of

may tell him their secrets, and show him by what way he may take them, without the loss of one man of his army.

14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

15 And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

16 And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when she was come into his presence, forthwith Holofernes was caught by his eyes.

18 And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them?

19 And Judith, seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:

20 After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

CHAP. XI.

Judith's speech to Holofernes.

THEN Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to serve Nabuchodonosor, the king.

2 And if thy people had not despised me, I would never have lifted up my spear against them.

3 But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

4 And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

5 For as Nabuchodonosor, the king of the earth, liveth, and his power liveth, which is in thee for the chastising of all straying souls: not only men serve him through thee, but also the beasts of the field obey him.

6 For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent and mighty in all his kingdom, and thy discipline is cried up in all provinces.

7 "It is known, also, what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

8 For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

9 And because the children of Israel know they have offended their God, thy dread is upon them.

10 Moreover, also, a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11 And they have a design even to kill their cattle, and to drink the blood of them.

12 And the consecrated things of the Lord, their God, which God forbid them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore, because they do these things, it is certain they will be given up to destruction.

13 And I, thy handmaid, knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

14 For I, thy handmaid, worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

15 And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

16 Because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his

the truth, and to show," &c. H. —She spoke many things certain & true, and others which would probably have taken place, if God had not sent her. W.

VER. 15. *Lord.* Gr. adds, "and now proceed to his tent, and some of us shall give thee into his hands. But if thou stand before him, yet thou shalt not fear, but thou shalt be treated well. And they escorted her, and surrounded her and her servant-maid, and conducted her to the tent of Holofernes. And they ran from all parts of the camp, as soon as her coming was made known, and they came round her as she stood without the tent of Holofernes, but they had told him of her. And they were astonished at her beauty and at the Israelites, and said to each other, Who," &c., ver. 18.

VER. 18. *That we.* Gr. "For it is not expedient to leave one man of them alive, lest they should delude all the earth." (Old Vulg. omits the negation.)

VER. 20. *After.* Gr. "And they told him of her, and he came out to the forefront of the tent, and silver lamps preceded him. H. —either for grandeur, as they did the kings of Persia and the emperors of Rome and of the Turks, or because it was so dark." C. —But as soon as Judith came in sight of him and of his ministers, they all were astonished at the beauty of her face; and falling prostrate, she adorned him with civil respect, and his servants lifted her up." H.

CHAP. XI. VER. 3. *Why.* Gr. "And art come to us? For thou art come for thy own safety. Take courage, for thou shalt live this night, and henceforth, as no one shall hurt thee, but shall do thee good, as the servants of my lord, Nabuchodonosor, the king, are treated."

VER. 4. *Handmaid.* Gr. adds, "and I will tell no untruth to my lord this night, for," &c. —*Thing.* Gr. adds, "and none of the projects of my lord shall fail." H.

VER. 5. *Liveth.* She imitates Joseph (Gen. xli 15,) and Eliseus (4 Kings ii. 4,) and speaks the truth, as the general had subjected many to his master M. —Her speech was not superstitious, but showed a civil respect. C.

VER. 7. *To him.* Gr. intimates that she advised him to follow his counsel. "For our nation is not punished with the sword, unless they sin against their God. But now let not my lord be at a loss what to do. For death has fallen upon them, and sin has taken possession of them, so that they have irritated God by their folly," &c. Ver. 10.

VER. 11. *Drink.* Gr. "and all that God had forbidden them to eat by his laws," (H.) without making any distinction between the clean and unclean. Grot. —Blood was prohibited even before the law. Gen. ix. 4; Lev. xvii. 14. C.

VER. 12. *Oil.* Gr. may explain this. "And the first-fruits of corn, and the tithes of wine and of oil, which they had reserved as sacred for the priests, standing in Jerusalem, before our God, they have decreed to consume; though none of the people ought so much as to touch these things. Yet they have sent to obtain permission of the senate at Jerusalem, where the people have done the like. And when they shall have obtained an answer, they will fall to work, and then they will be abandoned to be destroyed by thee." H. —She insinuates that her countrymen are in the utmost distress, and not much attached to religion (C.); though in extreme want the distinction of meats is not to be enforced. H.

VER. 13. *Tell.* Gr. "To perform with thee a feat which will astonish all who shall hear these things. For thy handmaid is religious, and serves the God of heaven day and night; and now, my lord, I am," &c.

VER. 15. *He will.* Gr. "they shall have completed their sins." —*Tell thee.* Gr. adds, "and thou shalt go out with all thy forces, and none of them shall resist thee; and I will bring thee through Judea, over against Jerusalem, and will place thy throne in the midst of it, and thou shalt drive them like sheep," &c. —*Dog.* This is proverbial. Exod. xi. 7. C. —All Israel was at rest after the death of Holofernes. Judith brought his head in triumph through the country. M.

VER. 16. *God.* Gr. "My foreknowledge; and I was sent to inform thee" H.

servants, and they admired her wisdom, and they said one to another.

19 There is not such another woman upon earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

21 And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

CHAP. XII.

Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

THEN he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table

2 And Judith answered him, and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

3 And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

4 And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have proposed. And his servants brought her into the tent which he had commanded.

5 And when she was going in, she desired that she might have liberty to go out, at night, and before day, to prayer, and to beseech the Lord.

6 And he commanded his chamberlains that she might go out and in, to adore her God as she pleased, for three days.

7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.

8 And as she came up, she prayed to the Lord, the God of Israel, that he would direct her way to the deliverance of his people.

9 And going in, she remained pure in the tent, until she took her own meat in the evening.

10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao,

VER. 20. *That.* Gr. "To increase our strength, and to bring destruction on those who have despised my lord."

VER. 21. *Because.* Gr. "And now thou art comely in thy appearance, and good in thy discourse. If then thou perform what thou hast spoken, thy God shall," &c. H.

CHAP. XII. VER. 1. *And bade.* Gr. "and ordered a bed (or table) to be prepared for her, to eat of his own meat, and drink of his wine," (H.) that her beauty might be enhanced, (Dan. 1.) and to honour her. M

VER. 3. *Then.* Gr. adds, "for there is none of thy race."

VER. 4. *Which I.* Gr. "he."—*Which.* Gr. "and she slept till midnight, and she arose at the morning watch." H.

VER. 5. *And.* Gr. "and she sent to Holofernes, saying: May my lord please to order that thy handmaid may go out to pray. And," &c., ver. 6. H.—She had prepared him to grant this request before: but out of civility, and that he may have greater confidence in her, she asks again. The choice of a retired place for prayer is very commendable, but she made choice of the fields, that she might go out of the camp afterwards without being suspected. C

VER. 6. *Chamberlains.* Gr. "life-guards, not to hinder her; and she remained in the camp three days." H.

VER. 7. *Water.* Gr. "in the camp"

VER. 10. *Servants.* Gr. adds, "only, and he did not call any of those whom he usually employed," (H.) that they might not witness his excesses.

his eunuch. Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me

11 For it is looked upon shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him, and drink wine, and be merry.

13 And Judith answered him: Who am I, that I should gainsay my lord?

14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

15 And she arose and dressed herself out with her garments, and going in, she stood before his face.

16 And the heart of Holofernes was smitten, for he was burning with the desire of her.

17 And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me.

18 And Judith said: I will drink, my lord, because my life is magnified, this day, above all my days.

19 And she took, and eat and drank before him, what her maid had prepared for her.

20 And Holofernes was made merry on her occasion, and drank exceedingly much wine, so much as he had never drank in his life.

CHAP. XIII.

Judith cutteth off the head of Holofernes, and returneth to Bethulia.

AND when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber-doors, and went his way.

2 And they were all overcharged with wine:

3 And Judith was alone in the chamber.

4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

5 And Judith spoke to her maid to stand without before the chamber, and to watch:

6 And Judith stood before the bed, praying with tears, and the motion of her lips in silence,

7 Saying: Strengthen me, O Lord, God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem, thy city:

VER. 12. *Merry.* This would pave the way for greater liberties. C.—Gr. adds, "and to become this day as a daughter of the Assyrians, standing to wait in the house of Nabuchodonosor." He probably alludes to those courtesans (C.) who sang at night, before the palace, &c. Athen. Dip. xii. 2.

VER. 15. *Garments.* Gr. adds, "and all her female ornaments; and her servant came and spread on the ground, before Holofernes, the fleeces which she had received from Bagoas for her daily use, to eat lying upon them. And coming in, Judith fell prostrate." H.—The custom of sitting on the ground, upon skins, to eat, is very ancient, (Targum. Est. i.) and is still observed by the Turks. The kings of Persia let none eat with them at the same table. Heracles. Athen. v. 10.—The character of drunkenness, with which this nation has been branded, seems not unfounded. C.

VER. 16. *Her.* Gr. adds, "company; and he had sought an opportunity of deluding her, from the day when he first bearded her."

CHAP. XIII. VER. 1. *Doors.* Gr. adds, "without," yet so that Judith could open them. C.

VER. 5. *The.* Gr. "her chamber."—*Watch.* Gr. adds, "her coming out, as on other days; for she had said she would go out to pray, and she had told this to Bagoas. And all had departed," &c. All these precautions were necessary. H.

VER. 6. *Judith.* She seems not to have disclosed her secret even to her companion, taking the whole upon herself.—*Lips.* Gr. "in her heart." C.

and that I may bring to pass that which I have purposed, having a belief that it might be done by thee.

8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour.

10 And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.

11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

12 And they two went out according to their custom, as if it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.

13 And Judith, from afar off, cried to the watchmen upon the walls: Open the gates, for God is with us, who hath shown his power in Israel.

14 And it came to pass, when the men had heard her voice, that they called the ancients of the city.

15 And all ran to meet her, from the least to the greatest: for they had now no hopes that she would come.

16 And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

17 Judith said: Praise ye the Lord, our God, who hath not forsaken them that hope in him.

18 And by me, his handmaid, he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people, by my hand, this night.

19 Then she brought forth the head of Holofernes out of the wallet, and showed it them, saying: Behold the head of Holofernes, the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord, our God, slew him by the hand of a woman.

20 But as the same Lord liveth, his angel hath been my keeper, both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me, his handmaid, to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.

VER. 8. *Pillar.* Gr. *stávon*, "the rule," (C.) or pole on which the arms are hung. Hesychius.—*Sword.* (*acinace*.) used by the Persians, (M) and shorter than the Greek or Roman sword. C.

VER. 10. *Canopy.* to convince all that it was the head of Holofernes. M.

VER. 13. *Open.* Gr. repeats, "open ye now the gate: God, our God is with us, still to show power in Israel, and strength against the enemies, as he hath done to-day." H.

VER. 14. *That.* Gr. "They hastened to descend to the gate of their city, and called," &c.

VER. 15. *Had now.* Gr. "it was a paradox to them that she should come, and they opened the gate, and received them."

VER. 16. *And she.* Gr. "said to them with a loud voice: Praise God, praise, ye praise God, because he hath not withdrawn his mercy from the house of Israel, but hath destroyed our enemies by my hand this night." H.

VER. 19. *Drunkenness.* "The fasting of one woman overthrew an invincible host of drunkards." 9 Amb. ad. J. 9 W.

VER. 20. *And abiding.* Gr. "to my face has deluded him to his ruin, and

21 "Give all of you glory to him, because he is good, because his mercy endureth for ever.

22 And they all adored the Lord, and said to her The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

23 And Ozias, the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth.

24 Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off of the head of the prince of our enemies.

25 Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord, for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

26 And all the people said: So be it, so be it.

27 And Achior, being called for, came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

28 And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 Then Achior, seeing the head of Holofernes, being seized with a great fear, he fell on his face upon the earth, and his soul swooned away.

30 But after he had recovered his spirits, he fell down at her feet, and revered her, and said:

31 Blessed art thou, by thy God, in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

CHAP. XIV.

The Israelites assault the Assyrians, who, finding their general slain, are seized with a panic fear.

AND Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls:

2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

3 Then the watchmen must needs run to awake their prince for the battle.

4 And when the captains of them shall run to the tent

* Psal. cv. 1, and cvi. 1.

he has not committed sin with me, for defilement and shame. And all the people were much amazed; and bowing down, they adored the Lord, and said, with one accord: Our God, thou art blessed, because this day thou hast brought the enemies of thy people to nought." H.—Judith's guardian angel defended her; as Jacob's did him. Gen. xlviii. W.

VER. 30. *Reverenced.* Lit. "adored;" a word often used in this sense. H.

CHAP. XIV. VER. 1. *Walls.* Gr. adds, "upon the pinnacle."

VER. 2. *Beneath.* Into the valley; but make your appearance just out of the walls, as if you were rushing upon the enemy. Gr. adds after *arms*, "and you shall appoint a leader over them, as if descending into the plain to the advanced guard of the Assyrians; but ye shall not go down. Then these seizing all their armour, will go to the camp and awake the leaders of the Assyrians and they will run to the tent of Holofernes, and shall not find him. Then fear shall seize upon them, and they will flee before us. Whereupon ye, and all who inhabit the confines of Israel, shall follow after, and strew them in their paths" slain and wounded. Ver. 8. H.

of Holofernes, and shall find him without his head, wallowing in his blood, fear shall fall upon them.

5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior, seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred, until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.

8 And the watchmen, seeing this, ran to the tent of Holofernes.

9 And they that were in the tent, came and made a noise before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.

11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:

12 Go in, and awake him, for the mice coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

15 And he went into the tent of Judith, and not finding her, he ran out to the people,

16 And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and in tolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was a very great cry in the midst of their camp.

CHAP. XV.

The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

AND when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear, they thought only to save themselves by flight.

2 So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

3 So the children of Israel, seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

4 And because the Assyrians were not united together, they went without order in their flight; but the children of Israel, pursuing in one body, defeated all that they could find.

5 And Ozias sent messengers through all the cities and countries of Israel.

6 And every country and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword, until they came to the extremities of their confines.

7 And the rest that were in Bethulia, went into the camp of the Assyrians, and took away the spoils, which the Assyrians in their flight had left behind them, and they were loaded exceedingly.

8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and of all their moveables, insomuch, that from the least to the greatest, all were made rich by their spoils.

9 And Joachim, the high priest, came from Jerusalem to Bethulia, with all his ancients, to see Judith.

CHAP. XV. VER. 1. *All.* Gr. "Those who were in the tents heard, they were astonished at the fact; and fear and trembling fell upon them, and there was not a man remaining before his neighbour; but rushing out, with one accord, they fled through every path, in the plains and in the mountains; and those who were encamped in the high places around Bethulia, (11. the Moabites, &c., chap. vii. 8. C.) fled. Then every warrior of Israel rushed out upon them, and Ozias," ver. 5.

VER. 5. *Israel.* Gr. adds, "informing them of what had been accomplished, and that all might pour upon the enemies, to cut them off. But when the Israelites heard this, they all, unanimously, fell upon them, as far as Chobai (H. Hoba. C.); in like manner those from Jerusalem came up, and from all the mountainous country; for they also were informed of what had happened in the camp of their enemies; and the men of Galaad and of Galilee scattered them with great slaughter, till they had passed Damascus and its boundaries." H.

VER. 8. *Then.* Gr. "the Israelites, returning from the slaughter, took possession of the remainder, and the villages and cities, both in the mountainous and champaign country, took many spoils; for there was great abundance. But Joachim," &c.

VER. 9. *Came.* Gr. adds, "and the senate of Israel, residing at Jerusalem, came."—*To see.* Gr. adds, "the good things (Compl. to confirm or lay a foundation for the good things) which God had done to Israel, and to see Judith, and speak peace with her." Prot. "to salute her." H.—Joachim is the same with Iacrim; El being only prefixed. T.—He is the Sadoc II. or Odias of Josephus (Revue.); and succeeded Sobei both in spiritual and temporal power. Isa. xxi. Bellarm. in

VER. 6. *Then.* Gr., &c. "But before ye do this, call to me Achior, the Ammonite, that seeing, he may recognise the contemner of the house of Israel, and the man who sent him away to us unto certain death. And they called Achior from the house of Ozias. But as soon as he came, and saw the head of Holofernes in the hand of one of the assembly of the people, he fell," &c., as chap. xii. 29, 30. "Blessed art thou in every tent of Juda, and in every nation. All who shall hear thy name shall be amazed. But now tell me what thou hast done during these days. And Judith, in the midst of the people, informed him of all that she had performed, since the day of her departure till the time when she was speaking. She had no sooner ended her speech, than all the people set up a loud shout of joy in the city. Then," &c. —*Leaving.* Gr. "He believed in God greatly," or with the utmost sincerity. H. Hitherto Achior had only considered the Deity as the peculiar God of Israel, (C.) or as the common gods "revered by all nations" (Virg. 12. Servius; but not as the only Supreme Being. He now becomes a proselyte, not merely, like Naaman, to adore one God; but also to deserve all the rites of the Jewish religion.

VER. 8. *Ran.* Gr. "Sent to their officers. But they went to the leaders and captains of thousands, and to every one of among them, and they proceeded to the tent of Holofernes, and said to his chief steward: Awaken now our lord, for the slaves have been so bold as to come down to offer us battle for their utter ruin. Then Hagoas," &c., ver. 13. H.

VER. 13. *Into.* Gr. "In, knocked at the hall (αἶθρα, or antechamber) of the tent, for he suspected that he was sleeping with Judith. But as no one answered, he opened and went into the bed-chamber, and found him thrown upon the floor, dead, and his head taken from him, and he cried," &c.

10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people:

11 For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore, also, the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

12 And all the people said: So be it, so be it.

13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.

14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith, in gold and silver, and garments, and precious stones, and all household stuff, and they all were delivered to her by the people.

15 And all the people rejoiced with the women and virgins, and young men, playing on instruments and harps.

CHAP. XVI.

The canticle of Judith: her virtuous life and death.

THEN Judith sung this canticle to the Lord, saying:

2 Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol, and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name.

4 He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

5 The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

7 But the Almighty Lord hath struck him, and delivered him into the hands of a woman, and hath slain him.

8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith, the daughter of Merari, weakened him with the beauty of her face.

9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

10 She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

12 The Persians quaked at her constancy, and the Medes at her boldness.

13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

14 The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord, my God.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God.

16 O Adonai, Lord, great art thou, and glorious in thy power, and no one can overcome thee.

17 *Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy Spirit, and they were created, and there is no one that can resist thy voice.

18 The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before thy face.

19 But they that fear thee, shall be great with thee in all things.

20 Woe be to the nation that riseth up against my people: for the Lord Almighty will take revenge on them; in the day of judgment he will visit them.

21 For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

* Psa. xxxii. 9.

VER. 10. *She.* Gr. "They were gone into her apartment, they," &c.—*Art* Jda. Gr adds, "great joy and the great boast of our race; because thou hast done all these things with thy hand, thou hast procured the good of Israel, and God hath been pleased with them." Be thou blessed by the ever-present Lord for ever. H.—Judith was a figure of the blessed Virgin, to whom these praises chiefly belong. Fulbert W.

VER. 11. *Chastity, &c.* This is not in Syr. &c. and though generally speaking, celibacy was not esteemed honourable among the Jews, yet chastity was so much the more admired, as it was more uncommon. A widow was deserving of praise for not lightly entering upon a second marriage. C.

VER. 13. *Thirty.* Gr. "And the people plundered the camp thirty (or three) days." The camp of the Assyrians was in various places, and the people waited a month before they began to divide the spoils among all, according to the laws Num. xxxi. 27, and 1 Kings xxx. 24. C.

VER. 14. *But.* Gr. "And they gave to Judith the tent of Holofernes, and all the silver plate, and beds, and basins, and all his furniture, which she took up placed upon her mule, and put to her chariots, and heaped them thereon; and every woman of Israel ran to see her, and they blessed her, and danced in her honour. Then she took some thyrsus (H. or branches entwined with ivy, &c. C.) in her hands, and gave to those women who accompanied her; and they crowned with olive both her and her attendant; (*maid*, or Alex. sent "and she was crowned with olive, and her mule," Grabe's text gives "female companions,") and she went before all the people, leading the dance of all the women: and every man of Israel followed in arms, with crowns, and with hymns in their mouth. Then," &c. Chap. xvi. H.—The bearing of green branches on such occasions was very common. Lev. xxiii. 40; 2 Mac. x. 7; Matt. xxi. 8. The processions of the Church often admit of similar ornaments in honour of God, (T) and to promote piety. H.

CHAP. XVI. VER. 1. *Sung.* Gr. "Gave out this confession, in all Israel: and all the people echoed 'is praise' (H.), either repeating the whole after her, or singing the first verse as a chorus. Exod. xv. 20, 1 Kings xviii. 6, 1 Par. xvi. 8. C.—*Saying.* Gr. "And Judith said: Begin ye to my Lord." H.—It is time for us to break silence, and to sound forth the praises of God. C.

VER. 3. *Wars, or destroys armies.* H.—God is often represented as a mighty warrior. Isa. i. 24; Jer. ii. 20, Rom. ix. 29. C.—This passage is quoted by S. Ephrem (ser. de 2 Adv.) as a part of Scripture. W.—*Lord is.* Gr. "For he has drawn me from the hands of my persecutors, into his camp, in the midst of the people." H.

VER. 5. *Mountains of Cilicia, and through the defiles of Libanus and Hermon, on the north of Palestine, by which road they were forced to come. The desert Arabia was impassable for a large army.* C.—*North, including to the east.* H. Isa. xiv. 13; Jer. i. 13; Eze. i. 4.

VER. 6. *To make.* Gr. "that he would throw my children, at the breast, on the pavement, and make," &c. H.

VER. 8. *Men, soldiers.* Chap. xiv. 6; Gen. xiv. 24.—*Titan.* So the Sept. render Raphael. 2 Kings v. 18. The Greek translator of this work seems to have read the poets, who pretend that the Titans attempted to take heaven by storm. C.

VER. 10. *Crown.* Gr. "mitre," or riband, ornamented with jewels. Chap. x. 3. Syr. "net-work"—*Nic.* Gr. "linen stole" which was a long robe, usually of linen, and worn both by men and women. C.

VER. 11. *Sandals.* The bandages which tied the shoe-soles (H) to the feet, were most ornamental. Isa. iii. C.—*With.* Gr. "a sword (*acinax*) passed through his neck."

VER. 13. *Then.* Gr. "Then my lowly ones (H. she speaks thus contemptuously of the Assyrians, C.) howled, my weak ones cried out through fear, they raised their voice, and were overthrown." H.—Others think that she is speaking of her fellow-citizens, (T) or of both. H.

VER. 14. *Children, or "slaves."* Syr. Being thus overtaken, what could they do but sue for pardon? C.—*Before.* Gr. "of the Lord," &c.

VER. 16. *Great.* Gr. "treated mercifully by thee: for little with thee is all sacrifice for the odour of sweetness, and a fat is but the least for thy holocausts. But he who fears the Lord, is ever great." H.

VER. 21. *Flesh,* which is thus punished for ever, (S. Aug. de Civ. Dei. xiv. 4) while the soul is still more tormented with the loss of God's vision. W.—The bodies of those who persecute God's people will not only be thrown out with ignominy, but the impotent shall suffer eternal torments. These worms and

22 And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises.

23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.

26 And chastity was joined to her virtue, so that she

knew no man all the days of her life, after the death of Manasses, her husband.

27 And on festival days she came forth with great glory.

28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.

29 And all the people mourned for seven days.

30 And all the time of her life there was none that troubled Israel, nor many years after her death.

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews, from that time until this day.

Sres do not cease. They are not merely figurative, but real, according to the Fathers. Serar. q. 1. T. Essais de Mor.—Though the damned have not yet their bodies, they are no less affected with pain; as people who have lost a member often seem to feel pain in it. That our soul should even now suffer, when the body is hurt, depends on God's appointment. The Jews spoke of eternal torments in similar terms. Eccl. vii. 10; Isa. lxvi. 24; Mark ix. 45.

VER. 22. *And.* Gr. "But as soon as they arrived at Jerusalem, they adored God; and when the people were purified, they offered their holocausts, and free gifts, and presents." H.

VER. 23. *An anathema of oblivion.* That is, a gift or offering made to God, by way of an everlasting monument, to prevent the oblivion or the forgetting of so great a benefit. Ch.

VER. 24. *Thres.* Syr. "one entire month." C.—*Joy.* Gr. "and Judith remained with them."

VER. 25. *Was made.* Gr. "returned also to Bethulia, and dwelt on her own possessions; and in her time, was honourable throughout all the land."

VER. 26. *Chastity.* Gr. "many desired to have her, (H. in marriage. W.) but no man knew her, all," &c. H.—She again practised the same mortifications which she had done before. Suidas. C.—*Husband.* Gr. adds, "when he was removed to his people. And proceeding, (to the temple, or advancing in age, she was very great and she grew old in her," &c. H.

VER. 28. *Five.* Suidas alone reads "fifty." Some would suppose that Judith lived 105 years after her husband's death; so that she might have been in all 125 years old. But she would thus have survived the siege of Jerusalem under Nabuchodonosor (C.); and the text does not require this sense. H. See Exod. xii. 40. T.—*Free,* as she had been her assistant in such a glorious work. M.—*Died.* Gr. adds, "in Bethulia; and they buried her in the cave of her husband, Manasses." See chap. viii. 3.

VER. 29. *Seven days.* The usual term (Eccl. xvi. 13; but it was extraordinary for the whole province (C.) to mourn for an individual. Gr. and Syr. add, "And she divided all her possessions, before her death, among the nearest relations of her husband, Manasses, and among her own" (H.): which was very equitable, as she had no children, (C.) we may suppose. T. H.

VER. 30. *Years.* Gr. "days." See the pref. H.—Judith was a widow near seventy years, showing an excellent pattern to all in that state. Notwithstanding the many annoyances which she might have had to marry again, she chose to abstain, for greater perfection. Matt. xix, and 1 Cor. vii. W.—From the death of Holofernes (A. 3348) to that of Josias, (A. 3304,) only forty-six years of peace would occur in Juda. Hence Hardouin would suppose that the text speaks of the kingdom of Israel. But it would be hard to prove that it existed at that time, after the ten tribes had been led away. A. 3283. As the Scripture does not specify how old Judith was when she addressed Holofernes, (C.) she might be sixty-five. Vitre.—If, therefore, we should make this peace last till the coming of Nabuchodonosor to attack Jerusalem, about forty-six years might elapse before the period here assigned. C.—It is, however, much more probable (H.) that the peace subsisted from the 11th of Manasses to the death of Josias, seventy-three (Gr. seventy-eight) years (T.); and that she was not above forty when she performed her exploit; as she was then styled a beautiful girl, (chap. xii. 12,) and many desired to marry her. H.

VER. 31. *But.* This is taken from the Chaldees of S. Jerom, though omitted in the old Vulg., as well as in the Gr. and Syriac. We find no express mention of this festival in the Jews' Calendar, (C.) though no one can doubt but it once was kept. D.—It probably ceased during the captivity; as that, in memory of the victory over Nicanor, (which was kept in the days of Josephus, xii. 16,) has been long since abolished, (C.) with many others. D.

THE

BOOK OF ESTHER.

This Book takes its name from queen Esther; whose history is here recorded. The general opinion of almost all commentators on the Holy Scripture makes Mardocheus the writer of it; which also may be collected below from chap. ix. 20. Ch.—He and the queen were certainly authors of the letter (H.) enjoining the celebration of the feast of Purim, or "lots," which is the ground-work (C.) of the present narration. D.—The compiler has also had recourse to the archives of the kingdom of Persia; so that his work has all the authority that can be required of a profane historian; and being, moreover, inspired in all its parts, we cannot refuse to receive it with the utmost respect. Those additions which are not now in Hebrew, (C.) though they were perhaps formerly, (W. Origen, D.) have been carefully preserved by S. Jerom, and were recognised by the ancient Vulg., as they are at present by the Greek, without any distinction. Lysimachus, the Greek translator, was probably the author of them. Chap. xi. 1. C.—The Jews, who have rejected this work entirely, with Melito, (Eus. Hist. iv. 26. S. Greg. Naz. &c.,) ought not to prevail against the consent of the majority, (C.) expressed in the Councils of Laodicea, Carthage, Trent, Sess. 4, &c. To read this book according to the order of time, we should begin chap. xi. 2, &c. chap. i., and xi., and iii. to ver. 14, then we find the distress of the Jews in the rest of that chapter, and in chap. xiii. to ver. 8. and their deliverance in chap. iv. to ix. ver. 17, and chap. x. ver. 8, &c. and chap. xiv., xv., and xvi. The consequences of these events are recorded chap. ix. 17, &c. to chap. xi. 1. (W.) with a new verse the book ends in the Greek editions. H. They vary considerably, as did the copies of the ancient Vulgate, which called forth the complaints of S. Jerom. Pref. But the Church has distinguished what was spurious from the genuine word of God; so that the doubts of Lysan, Sixtus, B b. 8, &c. respecting the fragments at the end of the book being not canonical, ought no longer to be indulged; much less can the boldness of many Lutherans, (C.) and particularly of Le Clerc, (Hologr.) be tolerated, who represent the whole work as a mere fiction. The Jews have a greater respect for it than for any of the prophets, whose works, they say, will perish at the coming of the Messiah, whereas this will subsist with the books of Moses, and the feast of Purim will never be abolished. Chap. x. 28. Maimonides, her. Gorion (2) admits the additions. But Josephus is silent about them, as he probably did not find them in his copy. C. He recites, however, both the epistles of Assuerus. Ant. xi. 6. D. It is not agreed whether these events happened before or after the captivity. But it is now most commonly supposed that Esther was married to Darius Hystaspes. A. 3489, about the time of the dedication of the temple. Chap. xiv. 9. He had been on the throne six years, and reigned other thirty. See Herod. vi. 4. C. Josephus thinks that Esther was the queen of Artaxerxes Longimanus, who was a great friend of the Jews. D. The Talmud attributes this work to the great Synagogue, consisting of Esdras, Mardocheus, Joachin, &c. and, as various persons might write the same history, the Greek, with the additions, seems to be taken from one copy, and the Hebrew from another rather more concise, (H. t. D.) but equally inspired. H.

CHAPTER I.

King Assuerus maketh a great feast. Queen Vasthi being sent for, refuseth to come: for which disobedience she is deposed.

IN the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty-seven provinces:

2 When he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

3 Now in the third year *of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces, in his sight,

4 That he might show the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

5 And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

6 And there were hung up on every side sky-coloured, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds, also, were of gold and silver, placed in order upon a floor, paved with porphyry and white marble: which was embellished with painting of wonderful variety.

7 And they that were invited, drank in golden cups, and the meats were brought in divers vessels, one after another. Wine, also, in abundance and of the best was presented, as was worthy of a king's magnificence.

8 Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would.

* A. M. 3435, A. C. 519.

9 Also Vasthi, the queen, made a feast for the women in the palace, where king Assuerus was used to dwell.

10 Now on the seventh day, when the king was merry, and after very much drinking, was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence,

11 To bring in queen Vasthi before the king, with the crown set upon her head, to show her beauty to all the people, and the princes: for she was exceedingly beautiful.

12 But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

13 Asked the wise men, who, according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

14 (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians and of the Medes, who saw the face of the king, and were used to sit first after him:)

15 What sentence ought to pass upon Vasthi, the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs?

16 And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus.

17 For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not.

18 And by this example, all the wives of the princes of the Persians, and the Medes, will slight the command

CHAP. I. VER. 1. *In.* Heb. "and in." In this manner the books of Scripture are usually connected. Sept. place first the dream of Mardochai. Chap. xi. 2. C.—*Assuerus.* Sept. *Artaxerxes*, as chap. vi. 1. The former is the title of the Median, the latter of the Persian monarchs. This king reigned over both nations, and was most probably Darius (Xerxes), the third king of the Persians. (T) who subdued India, &c. Herod. C. T.—Some understand Cambyzes, (1 Es. ix. Genebrard,) or Xerxes, Scylg., or Artaxerxes Longimanus, (he-arm. Salen, or Memnon. Euseb.) or Ochus Seranus.—*In the third year* (C.) subject to Xerxes. Herod. vii. 63.—But Darius subdued the country, and imposed a heavy tribute. Herod. iv. 44.—*Ethiopia*, beyond Egypt, paid an acknowledgment. Cambyzes had taken possession of this country. C.—*Seren*: one hundred and twenty had been regulated by Darius, the Mede. Dan. vi. 1. H.—The number might vary as the monarch chose. D.

VER. 2. *Capital.* Heb. "palace, (Prot. H.) or castle," (C) may also signify "a capital." Mont. &c.—Hystaspes founded this ancient royal city of Persia, (Pliny, vi. 27,) or he greatly embellished it. C. Elian, Anm. xii. 18. T.

VER. 3. *Reign.* When he was solemnly crowned again, (T.) or removed his court, (C.) and dedicated this new capital, with feasting, &c. H.

VER. 4. *Days*, or a full half year, according to their reckoning. Nabuchodonosor, after his victory over Arpaxad, (Judith i.) feasted one hundred and twenty days; Dionysius of Syracuse, ninety (Aristot.); Solomon, seven (3 Kings vii. 63); and David three, when he was recognised by all Israel. 1 Par. xii. 30.

VER. 5. *Expired*, *Feasted*, or in the last week. M. C.—*King* The Persian monarchs delighted in agriculture.

VER. 6. *Here.* Prot. "where were" white, green, and blue hangings—*Ivory* Heb. "silver" H.—*Beds*, to lie down on at table; though sitting was formerly the fashion. Gen. xli. 33. The other custom prevailed among the more luxurious nations, and was observed in our Saviour's time, each person reclining upon his left arm, and having his feet behind the next. T.—*Variety*, in mosaic work. T.—They lay upon sheepskins. Chal. S. pt. "and the beds (or coverlets) were transparent with various flowers, and full-blown roses, all round." H.

VER. 8. *Neither* Heb. "and the drinking was according to the law." Gr. "was not according to the pre-established law" (H.), as the usual custom was altered on this occasion; and thus both may be accurate. The Persians had com-

monly a king of the feast, whose orders all were obliged to obey in drinking. Hor. i. Ode 4. Eccl. xxiii. 1.

VER. 9. *Vasthi* Sept. *Astin*. H.—The name is not very different from that of Atossa, the daughter of Cyrus, who was married to Cambyzes, Smerdis, and Darius; to the latter of whom she bore four children. Herod. iii. 68. and vi. 2.—This prince had other wives, particularly Artistona, (C. our Hadossa, (H.) or Esther,) whom he espoused a virgin, and loved the most. Herodotus seems to confound her with Atossa. *Drell* Some Greek copies have "in her own palace" Usher. It was proper for women to be more retired. M.—The men feasted in the open air. H.

VER. 10. *Wine.* From the king's excess, and the haughtiness of Vasthi, God took occasion to advance Esther, and to deliver his people. C.—*Mauman*. Sept. "Aman" T.—But the names vary.

VER. 11. *Head* But without any other covering. Chal.—Some Greek copies assert, very improbably, (C.) that she was sent for "to be crowned queen."—*Beautiful*. "The Persian ladies were noted for beauty," (Ammian,) inasmuch that Alexander called them "eye-sores," *oculorum dolores*. Curt.

VER. 12. *Fury*. This is the usual consequence of excess. W.

VER. 13. *According*. Heb. "knew the times (for so was the king's custom with those who knew law and judgment)." And the next, &c. H.—These were the magi, more particularly versed in the constitutions of the country. The Persians commonly held their consultations over wine. Herod. i. 199.—Sept. "and the king said to his friends, Thus has Astin spoken; do therefore, in this affair, law and judgment. Then came forth to him Arkesaios and Sarethaios, and Malescar the princes of the Persians and Medes, men near the king, and who sat first after the king." H.—The old Vulg. places Mardochæus first. These seven counsellors were perhaps styled the king's relations, (Brisson, t. p. 171,) and administered justice; as even the kings referred their causes to them. Plut., Artax., &c.

VER. 16. *Mamuchan*. Old Vulg. "Mardochæus." Yet the Jews say this was the infamous Aman; and one Greek copy has Bilgaio, (C.) and Arabo. "Mouchaios." Chap. iii. 1, and xii. 6. He was the youngest, but spoke first, as was sometimes the case.

VER. 18. *Wives*. Gr. *ῥαπάιδες*, "princesses, or female tyrants."—*Slight*, S. pt. "dare to slight their husbands. Wherefore if," &c. H.—*Just*. Heb.

ments of their husbands: wherefore, the king's indignation is just.

19 If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians, and of the Medes, which must not be altered, that Vasthi come in no more to the king, but another, that is better than she, be made queen in her place.

20 And let this be published through all the provinces of thy empire, (which is very wide,) and let all wives, as well of the greater as of the lesser, give honour to their husbands.

21 His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

22 And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

CHAP. II.

Esther is advanced to be queen. Mardochai detecteth a plot against the king.

AFTER this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done, and what she had suffered:

2 And the king's servants and his officers said: Let young women be sought for the king, virgins, and beautiful.

3 And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Susan, and put them into the house of the women, under the hand of Egeus, the eunuch, who is the overseer and keeper of the king's women, and let them receive women's ornaments, and other things necessary for their use.

4 And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

5 There was a man in the city of Susan, a Jew, named Mardochai, "the son of Jair, the son of Semei, the son of Cis, of the race of Jemini,

6 Who had been carried away from Jerusalem at the

* Infra, xi. 2.—b 4 Kings xxv. 15, infra, xi. 4.

time that Nabuchodonosor, king of Babylon, carried away "Jechonias, king of Juda."

7 And he had brought up his brother's daughter, Edissa, who, by another name, was called Esther: now she had lost both her parents, and was exceedingly fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

8 And when the king's ordinance was noised abroad, and, according to his commandment, many beautiful virgins were brought to Susan, and were delivered to Egeus the eunuch: Esther, also, among the rest of the maidens, was delivered to him to be kept in the number of the women.

9 And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting-maids.

10 And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

11 And he walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

13 And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber.

14 And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz, the eunuch, who had the charge over the king's concubines: neither could she return any more to the king, unless the king desired it, and had ordered her, by name, to come,

15 And as the time came orderly about, the day was at

* A. M. 4855.

"enough of contempt and indignation." This may be referred either to the king or to the women's husbands. The example will prove a source of continual quarrels. C.

VER. 19. *Altered*. This regarded the more solemn acts, signed by the counsellors. Dan vi. 17. Grotius.—Some decrees were neglected or charged. Chap. vi. 9; 1 Esd. iv. 5, 31, and vi. 1. C.

CHAP. II. VER. 1. *Suffered*. He began to repent. The Persians used to temperate when warm with wine; but their decrees were not ratified till they had examined them again the next day. Herod. i. 193.—This was not the case here; he king divorced his wife without any delay. C.—Sept. intimate that he presently lost thoughts of her. "He no longer remembered Vasthi with any affection, reflecting what she had said, and how he had condemned her." H.—But the Alex. copy agrees with the Heb. C.

VER. 2. *Beautiful*. Thus Abisag was brought to David. 3 Kings i. 2.

VER. 3. *House*. Distinct from the palace. Ver. 14.

VER. 5. *Jew*. He was of the tribe of Benjamin. But all went by this name after the captivity. Mardochai had probably retired from Jerusalem, seeing things were unfinished there. 1 Esd. ii. 2. C. *Semei*, who cursed David. Chai.—Cis. The head of the royal family of Saul; whence authors have concluded that he and Esther were of royal blood, (C.), and descendants of Miphboseth. T.

VER. 6. *Who*. This may refer to Cis, the great-grandfather of Mardochai, if we postpone this history till the latter end of the Persian monarchy. D.—But it more naturally applies to Mardochai himself, who (chap. xi. 4. T.) was led captive eighty years before, being then perhaps ten years old, so that he would

now be only ninety; an age when many are fit for great things. C. Cic. de Senect.—He might even have been an infant when taken, and of course would not be much above eighty when he came into such favour. H.

VER. 7. *Brother's*. Josephus, (xi. 6,) the old Latin version of the Syr. Abenezra, &c., suppose that Mardochai was uncle to Esther. But the Heb., Syr., Gr., and Chal., assert that he was only her cousin. Sept. "daughter of Aminadab, (or rather Abihail, ver. 15,) his father's brother, and her name was Esther; and after her parents were dead, he educated her for a wife;" *in yavara*, as some Rabbins also maintain, believing she was an heiress. Yet other Greek copies, Heb., &c., read, "he educated her as a daughter, *uyárepa*: for the damsel was very beautiful." He had probably adopted her. C.—*Edissa*. Heb. *edse*, (H.) or Hadassah, signifies "of myrtle." M. —*Esther*, "a sheep." C.

VER. 9. *And he, Egeus, commanded the under eunuch*. T.—Heb. "he quickly gave her her things for purifications, (ver. 3,) and her portions, with seven maids, suitable for her, out of the king's house; and he charged her and her maids to dwell in the best of the women's house," (H.) where things were the most commodious. C.

VER. 11. *Court*. He was one of the life-guards. Chap. xi. 3. T.—This situation enabled him to disclose a conspiracy, (ver. 23, and chap. xii. 5,) as he often went to inquire after the health of Esther. C.

VER. 12. *Turn*. This was rigidly observed in that country, where polygamy prevailed. Gen. xxx. 16; Herod. iii. 69.—The wives were "shut up in separate apartments," (Jast. i. 9,) in the remotest parts of the palace. C.—*Twelfth*. A full year elapsed before they could be admitted. H.

hand, when Esther, the daughter of Abihail, the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus, the eunuch, the keeper of the virgins, had a mind, he gave her to adorn her. For she was exceedingly fair, and her incredible beauty made her appear agreeable, and amiable, in the eyes of all.

16 So she was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year* of his reign.

17 And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

18 And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

19 And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

20 Neither had Esther as yet declared her country, and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time, when he brought her up a little one.

21 At that time, therefore, when Mardochai abode at the king's gate, Bagathan, and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him.

22 And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her.

23 It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

* A. M. 3490, A. C. 514

VER. 15. *Abihail*. Sept. "Amadail, brother of Mardochai's father" H. Ver. 7.

VER. 16. *Tenth*. Sept. and old Vulg. "twelfth month which is Adar." — *Tebeth* corresponds with December and Janua v. C.

VER. 17. *Crown*. Lat. "diadem," (H.) which was a bandage "of purple, striped with white," by which the queen was distinguished from the other wives. C.—On y one queen was chosen from all the wives, and she was "adorned" by the rest. Dom. At. en. iii. 1.—Though God had forbidden marriages with infidels, (C.) at least with those of Chanaan. H. a dispensation might be granted. Exod. xxxiv. T. 2 Kings ii. 3. W. for a great good. Esther was not pulled up with her exaltation, and restrained from all forbidden meats. Chap. x. v. 10. C.

VER. 18. *Servants*. Sept. and, "seven days, and he magnified the names of Esther" H.—*Rest*. from labour. C.—Sept. "remission to all his subjects," of tribute, as was sometimes done. Herod. ii. 66. T. C.—*Gifts*, on Esther. Chal. Malverda.

VER. 19. *And*. Sept. "But Mardochai," &c. H. They say nothing of the gifts, ver. 18.—*Second*. The same process had been observed before, when Vasthi was chosen. C.

VER. 21. *Bagathan*, or Bagath, and Thara. Chap. xii. 1. One of the chief counsellors was called Bagath. H.—But these two were porters. C.—*Names* of the king (Sept. Grot.) or of the treasury. Vatab.—Some Greeks and the Chal. insinuate that they were displeased at the advancement of Mardochai. The latter supposes that they meant also to poison Esther. C.—In opposition that they wished to make Aman king, (M.) and the detection was always effected by him. Chap. xii. 6. C.

VER. 23. *King*. Such histories were preserved with great care. 1. Es. vi. 1. C.—Sept. "the king ordered a memorial of it to be kept in the royal library, for the praise of Mardochai's good will." H. The latter also wrote the account. Chap. x. 4.

CHAP. III. VER. 1. *Aman* means "a disturber" H.—*Who* Sept. and,

CHAP. III.

Aman, advanced by the king, is offended at Mardochai, and therefore procures the king's decree to destroy the whole nation of the Jews.

AFTER these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

2 And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them; only Mardochai did not bend his knee, nor worship him.

3 And the king's servants that were chief at the doors of the palace, said to him: "Why dost thou alone not observe the king's commandment?"

4 And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceedingly angry.

6 And he counted it as nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

7 In the first month, (which is called Nisan,) in the twelfth year* of the reign of Assuerus, the lot was cast into an urn, which, in Hebrew, is called Phur, before Aman, on what day and what month the nation of the Jews should be destroyed: and there came out the twelfth month, which is called Adar.

8 And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances: and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

9 If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasurers.

* A. M. 3494, A. C. 510.

"Bougaiois, or Gogaiois." Gog designates Scythia, where Aman might have been born. Pliny (v. 12) places there the lake and river Bugeis. But the Bugeis, in Greek, may mean "greatly polluted up," or it may stand for Bagoas, "an eunuch," Jerem. xl. 11; also Putphaar—Agag, the king of Amalec. 1 Kings x. This title that of Macedonian, (chap. xvi. 10,) is probably used out of contempt, as the Jews frequently styled their enemies "race of Chanaan" Ezech. xvi. 3; Dan. xii. 56. C.

VER. 2. *Worship him* with Divine honours, as he required, in imitation of the kings. Judith. iii. 18. On certain solemn occasions the latter at least exacted this respect from their subjects. But the pious Jews avoided appearing at such times, or the kings dispensed with them. The Jews bending the knee, out of civil respect, would not have been objected to, and Mardochai says he would not have refused to kiss the footsteps of Aman. Chap. xiii. 12. C. S. Tho. ii. 2. q. 84. T. But he could not give such worship as was claimed by the minor gods. W.

VER. 7. *Lot*. The Persians were much addicted to divination. The superstitious Aman, though he would appear a deity, was to be regulated by lots! Providence caused almost a whole year to intervene before the cruel execution was to commence. C. *Phur*. Heb. "they cast Pur, that is the lot, before Aman." H.—The explanation intimates that Pur is a Persian word. D.—Yet Paganus maintains that it means "vessel," "to draw," a wine-press, or vessel; and the lot, which is to be cast upon M.

VER. 8. *Scattered*, as the ten tribes were from Juda, or rather (H.) they were scattered about the empire. C. Heb. "and dispersed; and their laws are different from the laws of the people; neither do they observe the king's laws: therefore it is not for the king's profit to tolerate them." H.

VER. 9. *Talents*. Heb. & add. "of silver" M.—If the Heb. talent be meant, the sum would be immense for an individual (C.), though Aman might expect to raise it by the confiscation of the Jews' effects. Ver. 13. Some think he speaks of the Babylonian talent, on which's apposition the sum would amount

10 And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi, of the race of Agag, the enemy of the Jews,

11 And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth good to thee.

12 And the king's scribes were called in the first month, Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear, according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring,

13 Were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know, and be ready against that day.

15 The couriers, that were sent, made haste to fulfil the king's commandment. And, immediately, the edict was hung up in Susan, the king and Aman feasting together, and all the Jews, that were in the city, weeping.

CHAP. IV.

Mardochai desireth Esther to petition the king for the Jews. They join in fasting and prayer.

NOW when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head: and he cried with a loud voice in the street, in the midst of the city, showing the anguish of his mind.

2 And he came, lamenting in this manner, even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4 Then Esther's maids, and her eunuchs, went in, and

told her. And when she heard it, she was in a consternation: and she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it.

5 And she called for Athach, the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and to learn of him, why he did this.

6 And Athach going out, went to Mardochai, who was standing in the street of the city, before the palace gate:

7 And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures to have the Jews destroyed.

8 He gave him, also, a copy of the edict which was hanging up in Susan, that he should show it to the queen, and admonish her to go in to the king, and to entreat him for her people.

9 And Athach went back and told Esther all that Mardochai had said.

10 She answered him, and bade him say to Mardochai:

11 All the king's servants, and all the provinces that are under his dominion, know that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who, for these thirty days now, have not been called unto him?

12 And when Mardochai had heard this,

13 He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews:

14 For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not, therefore, come to the kingdom, that thou mightest be ready in such a time as this?

15 And again Esther sent to Mardochai in these words:

16 Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat, nor drink, for three days and three nights: and I, with my handmaids, will fast in like manner, and then I will

to twenty-one millions of French livres, (Bude. C.) or of the Attic one, which is worth half the Heb. talent. The king might thus be prevented from thinking that the tributes would be lessened. T.

VER. 10. *Ring*, to transfer his power to him for the time. Gen. xli 42

VER. 12. *Lieutenants*. Lit. "satraps." Heb. *aesdropni*, "courtiers," (H.) or those who are in the presence of his majesty, or porters. C. They were intrusted with the care of the different provinces. H.

VER. 13. *Messengers*. Lit. "runners." H.—Posts were first established in Persia, and were the admiration of other nations, though nothing compared with ours, as they were not regular, nor for the people. They called these messengers *Astandæ*, or *Angari* Matt. v. 41. Darius Codomannus was one of these postillions before he came to the crown. C.—At first the kings had people stationed on eminences at a convenient distance, to make themselves heard, when they had to communicate some public news. Diod. xix. p. 680.—Orus afterwards appointed horsemen to succeed each other. Xenophon, Cyrop. 8.

VER. 14. *Letter*. It should appear here, as it is in Gr., but the Heb., &c. omitting it, the Vulg. gives it. Chap. xiii. 1.

VER. 15. *Jews*. Heb. "but the city of Susan was in perplexity." Gr. "troubled." C.

CHAP. IV. VER. 1. *Showing*. Sept., old Vulg., and Josephus, "a nation which has done no wrong, is to be cut off." The eastern nations were accustomed to such marks of sorrow. Jon. ii. 6. The citizens of Susa tore their garments, and cried aloud, for many days after the defeat of Xerxes. Herod. viii. 98.

VER. 2. *Sackcloth*. Gr. adds, "and ashes." Such an appearance was deemed disrespectful. God forbids his priests to act thus. Le. xxi. 1. See Gen. xli. 14.

VER. 3. *Edict*. Lit. "dogma" (H.); a word used in this sense, Acts xv 13, and by Demosthenes, &c. T.—*Mourning*. The most effectual means of redress is to do works of penance for past transgressions. 1 Cor. xi. 31. W.

VER. 7. *Money*. Heb. "the sum of money." Sept. "ten thousand talents."

VER. 8. *Entreat*. Sept. "to put in a counter-petition, and entreat." &c. *People*. Sept. add, "and country, remembering the days of thy lowly state, how thou wast fed by my hand; for Aman, the second after the king, has spoken against us, to have us destroyed. Call then upon the Lord, and speak to the king for us, and rescue us from death." H.

VER. 11. *Inner court*, with regard to many others around, though there was one still more retired, (T.) where the king alone could enter. This admitted the light only by the door, before which hung a curtain, so that the king could see (C.) who came into the hall of audience, (H.) without being seen. None dared come even to this antechamber without being called. It was also death to appear with their hands out of their sleeves, (Cyrop. 2,) or to sit down, (Diod. 17,) or look at any of the king's wives in the face, &c. Plut. Artax.—*Thirsty*. She might apprehend that the king's affection was beginning to cool. God was pleased thus to try her the more. H.

VER. 14. *Occasion*. Wonderful confidence! Gr. "if thou wilt not hearken (C. to me (H.); or, if thou obstinately despise) at this time, the Jews shall be assisted and protected by some," &c. 11.

VER. 16. *Pray*. Heb. "fast." They might take some refreshment in the evening (Lyran) of dried meats. Joseph. Grot.—Few constitutions could have done without any thing. Yet after two nights and one full day were elapsed, Esther ventured to go to the king. Chap. v. 1. We have here another instance of

go in to the king, against the law, not being called, and expose myself to death and to danger.

17 So Mardochai went, and did all that Esther had commanded him.

CHAP. V.

Esther is graciously received: she inviteth the king and Aman to dinner. Aman prepareth a gibbet for Mardochai.

AND "on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall: now he sat upon his throne in the hall of the palace, over against the door of the house.

2 And when he saw Esther, the queen, standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand: and she drew near, and kissed the top of his sceptre.

3 And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

4 But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee, to the banquet which I have prepared.

5 And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king said to her, after he had drank wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

7 And Esther answered: My petition and request is this:

8 If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to-morrow I will open my mind to the king.

9 So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry:

10 But dissembling his anger, and returning into his house, he called together to him his friends, and Zares, his wife:

a A. M. 3495.

places for prayer. Judith vi. 21. The old Vulg. has, "publish a fast, and tell the ancients to fast. Let the infants be kept from the breast during the night, and let no food be given to the oxen and other animals, while I and my maids shall fast," &c. Then at the end of this chapter, in the Sept., follow the prayers of Mardochai and of Esther, (chap. xiii. 8, and xiv. H) which is their proper place. C.

CHAP. V. VER. 1. *And.* Instead of these two verses the Sept. place (H.) what we have chap. xv., with some small variation from the present account in Heb. But there is nothing incompatible with the truth. C.—*House*, or inner apartment. Chap. iv. 11. The throne was surprisingly magnificent, yet inferior to that of Solomon. 3 Kings x. 18. C.—It was formed of gold and precious stones, with a curtain over it of purple and other colours. Athen. xi. 2.

VER. 4. *Prepared.* It was not prudent to declare her request, when many improper persons were present; and Aman was not there. M.—She thought that the hilarity, occasioned by innocent feasting, (H.) might be a means of obtaining more effectually what she wanted. M.

VER. 12. *But me.* It was thought very singular, when Artaxerxes invited his own brothers. Plut.—But when he also admitted a foreigner, the nobility became jealous, as that honour was reserved for the king's relations. Athen. i.—*Dine*, or feast. Only one man was taken, (Herod. vii. 120,) and that in the evening: C.

11 And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants.

12 And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to-morrow, with the king.

13 And whereas I have all these things, I think I have nothing, so long as I see Mardochai, the Jew, sitting before the king's gate.

14 Then Zares, his wife, and the rest of his friends, answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

CHAP. VI.

The king hearing of the good service done him by Mardochai, commandeth Aman, to honour him next to the king, which he performeth.

THAT "night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,

2 They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares, the eunuchs, who sought to kill king Assuerus.

3 And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him. He has received no reward at all.

4 And the king said immediately: Who is in the court? for Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him.

5 The servants answered: Aman standeth in the court. And the king said: Let him come in.

6 And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,

7 Answered: The man whom the king desireth to honour,

b A. M. 3495.

VER. 13. *Whereas.* Sept. "all these things do not satisfy me, while I behold," &c. Such is the insatiable nature of ambition! H.—*Gate*. He does not clearly mention that he wanted to be adored. M.

VER. 14. *High*. This was to increase the shame. Hence Galba condemned a Roman citizen to be hung on a high white cross. Sueton. ix.—The Jews formerly burnt a man in effigy with a cross, pretending to do it in detestation of Aman, but in reality to deride our Saviour, till the emperors forbade the custom. Chap. ix. 21. C. Just, and Theodos. C.

CHAP. VI. VER. 1. *Sleep.* Anxious what Esther could desire. Sept. "But the Lord removed sleep from the king that night." H.—Providence watched over the welfare of his people.—*Chronicles*. The kings took particular care (C.) to have their benefactors mentioned in history and rewarded. Herod. viii. 85.—God directed him on this occasion, as his eye never sleepeth. Josephus. W.

VER. 8. *No reward at all.* He received some presents from the king (chap. xii. 5); but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all (Ch); and they were not specified in the history. C.

VER. 4. *Inner court.* To which only such favourites and noblemen had access. Herod. iii. 72 and 84. This king had himself come thither with six others, when they conspired to destroy Smerdis. Heb., &c. read "the outward court," in which Aman was, till he heard the king was awake, and called for him. C.

8 Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,

9 And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.

10 And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai, the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

11 So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

12 And Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning, and having his head covered:

13 And he told Zares, his wife, and his friends, all that had befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

CHAP. VII.

Esther's petition for herself and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

SO* the king and Aman went in, to drink with the queen.

2 And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? and what wilt thou have done? although thou ask the half of my kingdom, thou shalt have it.

3 Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

* A. M. 3495.

VER. 8. *Apparel.* Gr. "of byssus," which was very superb. Chap. xv 9. The king alone could wear the tiara upright. The nobles wore it hanging backwards. Cyrus allowed his nobility to appear in purple, but he would have only his own robes striped with white. Cyrop. 8. Curt. 3.—*Horse*: two hundred such appeared in the train of Cyrus, with golden bits, which none were permitted to use without special leave.—*Head.* Gr. seems to refer this to the horse, which might indeed have a sort of crown. But the golden one was more probably worn by the person honoured. Chap. viii. 15.

VER. 9. *Nobles.* Lit. "tyrants." H.—But this word was not formerly odious; as it only denoted "a prince."—Abuse of power caused it to become hateful. T.

VER. 10. *Spoken.* The distinction was not for one day only. Mardochai might afterwards wear the tiara, &c. God thus clearly manifested that he would resist the proud, and give grace to the humble. S. James iv. 6. The exaltation of Joseph in Egypt, (C.) and lately of Daniel at the court of Babylon, (T.) was hardly less wonderful. Gen. xli.; Dan. vi. C.—We may easily conceive the astonishment which would fill the breast of Aman, as well as of Mardochai, on this occasion. C.

VER. 13. *Wise men.* Probably the magi, who concluded, from the first miscarriage, that the undertaking would prove abortive, (C.) as they were also informed of God's protection given repeatedly to the Jews. Sept. "because the living God is with him." Chal.

CHAP. VII. VER. 1. *Drink.* Wine was only used at great feasts. Eccli. xxxi. 17. Water was served up first, from the river Choaspes only. The king and his eldest son were allowed to drink of "the golden waters," of which they alone had seventy fountains. Athen. xii. 2. Their wine was brought from Chelbon, near Damascus. Id. i. 22; Eze. xxvii. 18. C.

4 For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bond-men and bond-women: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

5 And king Assuerus answered, and said: Who is this and of what power, that he should do these things?

6 And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen.

7 But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up, to entreat Esther, the queen, for his life, for he understood that evil was prepared for him by the king.

8 And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay and he said: He will force the queen, also, in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face.

9 And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

10 So Aman was hanged on the gibbet which he had prepared for Mardochai: and the king's wrath ceased.

CHAP. VIII.

Mardochai is advanced: Aman's letters are reversed.

ON* that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

3 And not content with these things, she fell down at

b A. M. 3495.

VER. 3. *People.* She was more concerned for these than for half of the kingdom. Hence she fasted and prayed, and Esther obtained their deliverance. W.

VER. 4. *Perish.* Three terms of the same import express the greatness of the misery. H.—*King* Whose revenue will be greatly impaired, (C.) and character injured, for having given such power to a monster. H.—The kings of Persia had taken many precautions not to be thus deluded, having appointed officers, who were styled "the eyes and ears" of the king, purposely to obtain all necessary information. But these eyes were often darkened; these ears were often deaf, (C.) and unwilling to act with fidelity (H.); though their diligence in making secret transactions known caused the people to look upon their kings as gods. Apul. Mund. Cyrop. 8. C.

VER. 8. *My own.* Heb. "will he force . . . to the house?" H.—Those who know with what jealousy the Persians treated their wives, so as to punish with death those who crossed the road before the queens, (Plut. Artax.) or touched them, will not wonder at the indignation of Assuerus, (C.) though his suspicions were groundless. H.—Aman wished to incline the queen to show clemency, (M.) and intercede for him. H.

VER. 9. *Harbona.* Gr. "Bougathan." H.—He had been to call Aman to the feast. Jos.—*Upon it.* His body was perhaps afterwards exposed in the street. Chap. xvi. 18. It is not clear that he was nailed to the cross, though this custom prevailed in the country. 1 Esd. vi. 11.—The old Vulg. observes that the wife and ten children of Aman suffered with him. Chap. ix. 8. C.

CHAP. VIII. VER. 1. *House and furniture.* Sept. "all the possessions of Aman, the devil," (accuser, &c. H.) which were confiscated for treason; and no one had a better title than the queen, whose life had been in such danger. Yet she did not touch the estates of the children, ver. 13. Chap. ix. 10.—*King.* In the place of Aman. Chap. ix. 4, and x. 3.—*Uncle, or cousin.* C.

the king's feet and wept, and speaking to him, besought him that he would give orders that the malice of Aman, the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect.

4 But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

5 And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman, the traitor, and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters.

6 For how can I endure the murdering and slaughter of my people?

7 And king Assuerus answered Esther, the queen, and Mardochai, the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews.

8 Write ye, therefore, to the Jews, as it pleaseth you in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

9 Then the king's scribes and secretaries were called for (now it was the time of the third month, which is called Siban) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

10 And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages.

11 And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies, with their wives and children, and all their houses, and to take their spoil.

12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month, Adar.

13 And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies.

14 So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

15 And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky-colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced, and was glad.

16 But to the Jews a new light seemed to rise, joy, honour, and dancing.

17 And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing feasts, and banquets, and keeping holy-day; insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all

CHAP. IX.

The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

SO on the thirteenth day of the twelfth month, which, as we have said above, is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand, and to revenge themselves of their adversaries.

2 And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them for the fear of their power had gone through every people.

3 And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the Jews, for fear of Mardochai:

4 For they knew him to be prince of the palace, and to have great power: and the fame of his name increased daily, and was spread abroad through all men's mouths.

5 So the Jews made a great slaughter of their enemies, and killed them, repaying according to what they had prepared to do to them:

6 Insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman, the Agagite, the enemy of the Jews: whose names are these:

• A. M. 3496, A. C. 508.

VER. 5. *To him.* Heb. adds, "and I be pleasing in his eyes," which had been expressed just before. Yet she might insist on this point, as it showed a greater regard for the king's pleasure.—*I beseech.* Heb. "let it be written, to reverse the device of Aman, the son," &c. H.—When the edict was not sealed by the nobles, it might be altered (chap. i. 19); and at any rate, when the king had been so visibly imposed upon, in an affair of such consequence, justice dictated that it should not be enforced. C.

VER. 9. *Third.* Rom. Sept. "first . . . Nisan," ten days after Aman's decree, who seems to have been presently brought to judgment. Yet two whole months might easily elapse (C.) and ten days more, before this contrary edict was despatched. H.—The day of slaughter was still remote. M.

VER. 10. *Posts,* who had a right to make use of any person's horse, &c. M.—*Who.* Prot. "on horseback, and riders on mules, camels, and young dromedaries." H.—The original terms greatly embarrass interpreters. C.—Sept. have simply, "he sent the writings by letter-carriers, ordering them to follow their own laws in every city, to help themselves, and treat their adversaries and opponents as they pleased, on one day . . . the 13th . . . of Adar. This is a copy," &c. Chap. xvi. H.

VER. 11. *Spoil.* This was retaliating, as they were to have been treated in like

manner. C.—Some think that they were only to prevent the execution of the former edict, which could not be revoked. See chap. iii. C.—A form of trial was observed. Chap. xvi. 20. M.

VER. 17. *Ceremonies.* Heb. "the Jews had joy and gladness, a feast, and a good day, and many of the people of the land became Jews: for the fear of the Jews." &c. Prot. H.

CHAP. IX. VER. 1. *As.* Heb. "(which is the month Adar) when the king's command and edict drew near to be executed, in that day when the enemies of the Jews hoped to have power over them (though it turned out that the Jews had dominion over those who hated them)." H.—*To revenge,* &c. The Jews, on this occasion, by authority from the king, were made executioners of the public justice, for punishing by death a crime worthy of death, viz. a malicious conspiracy for extirpating the whole nation (Ch. i.), so inscrutable are the judgments of God, who never wholly abandoned his people! C.

VER. 6. *Sons.* It seems as if they had been slain with their father, ver. 10. See chap. vii. 9. C.—Yet, as the contrary would appear from chap. xvi. 18, we may suppose that they were at least (H.) imprisoned till this time, for a more exemplary punishment, while all the rest of the family perished with Aman. Serar Salen. M.—These are the *kindred*, specified nine months before. Chap. xvi. T

7 Pharsandatha, and Delphon, and Esphatha,
8 And Phoratha, and Adalia, and Aridatha,
9 And Phermesta, and Arisai, and Aridai, and Jezatha.
10 And when they had slain them, they would not touch the spoils of their goods.

11 And presently the number of them that were killed in Susan was brought to the king.

12 And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

13 And she answered: If it please the king, let it be granted to the Jews, to do to-morrow, in Susan, as they have done to-day, and that the ten sons of Aman may be hanged upon gibbets.

14 And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

15 And on the fourteenth day of the month Adar, the Jews gathered themselves together, and they killed, in Susan, three hundred men: but they took not their substance.

16 Moreover, through all the provinces which were subject to the king's dominion, the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

17 Now the thirteenth day of the month, Adar, was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept holyday, so that all times hereafter they should celebrate it with feasting, joy, and banquets.

18 But they that had killed in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And, therefore, they appointed that day to be a holyday of feasting and gladness.

19 But those Jews that dwelt in towns, not walled, and in villages, appointed the fourteenth day of the month, Adar, for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

20 And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all

the king's provinces, both those that lay near, and those afar off,

21 That they should receive the fourteenth and fifteenth day of the month, Adar, for holydays, and always, at the return of the year, should celebrate them with solemn honour:

22 Because, on those days, the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor.

23 And the Jews undertook to observe, with solemnity, all that they had begun to do at that time, which Mardochai, by letters, had commanded to be done.

24 For Aman, the son of Amadathi, of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them, and destroy them: and had cast Phur, that is, the lot.

25 And, afterwards, Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters: and the evil that he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets.

26 And since that time, these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book:

27 And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

28 These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

29 And Esther, the queen, the daughter of Abihail, and Mardochai, the Jew, wrote also a second epistle, that with all diligence, this day should be established a festival for the time to come.

VER. 13. *Susan*. Aman's influence had been the greatest there, and had bred up many enemies to the Jews, who were to be carefully sought out. H.—If we should consider only the dictates of clemency, we should think that the Jews were too eager in their revenge. But when we reflect that their enemies had intended to destroy them all, and to seize their effects, we shall allow that they did not exceed the limits of justice, as they acted by royal authority, and abstained from touching any effects of the deceased. C.—In the capital eight hundred men fell victims to their fury. But as the citizens of that place were probably the most guilty, we must not imagine that other cities would be treated with the like severity. H.—*Gibbets*, for a terror to the wicked. M.

VER. 16. *Lives*. In many cases they would probably be attacked, as Aman's edict was perhaps still in force, as well as that of Mardochai. Hence both parties would be upon the watch. H.—*Seventy-five*. Rom. Sept. has only 15,000. Complut. 10,035. C.

VER. 21. *Receive*. Prot. "establish this among them, that they should keep the 14th . . . yearly." 2 Mac. xv. 37. H.—None were obliged to keep more than one of these days, according to their respective dwellings. The 14th was for the provinces, the 15th for the Jews of Susan, ver. 18. T. C. W.—Yet it would seem that both days were enjoined, ver. 27, 28. H.—The Jews still observe them,

as they gratify their vanity and vindictive spirit. The 13th is kept a rigid fast for all above sixteen, for twenty-four hours, during which they eat nothing. C.—If that day should be the sabbath, or its eve, they fast on the 11th or 12th. Drusius.—They were formerly accustomed to crucify a man of straw, which they burnt with the cross, till Christian emperors put a stop to them; as it was concluded, from their curses, &c., that they had an eye to our Saviour. C. See chap. v. 14. H.

VER. 25. *And*. Heb. "But when she came." Sept. "and how he came to the king, asking leave to hang Mardochai. But his machinations against the Jews turned upon his own head; and so," &c. H.

VER. 28. *Ceremonies*. The king also enjoined (chap. xvi. 22) all his subjects (T.) to keep a day of rejoicing, (H.) as the death of Aman was deemed a public benefit. C.

VER. 29. *Second*. The first might be the edict, (chap. viii. 9,) or also the provisional establishment of the festival, as it could not have general authority till it was ratified by the high priest; after which this second letter was despatched. C.—Sept. "And queen Esther, daughter of Aminadab, &c. . . wrote all that they had done, and also the confirmation of the epistle of the Phourai." They should say Phurim, as the former word means "guards." Heb. "wrote with all"

30 And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace and receive truth,

31 And observe the days of lots, and celebrate them with joy in their proper time: as Mardochai and Esther had appointed, and they undertook them to be observed by themselves, and by their seed, fasts, and cries, and the days of lots,

32 And all things which are contained in the history of this book, which is called Esther.

CHAP. X.

Assuerus's greatness. Mardochai's dignity.

AND king Assuerus made all the land, and all the islands of the sea, tributary.

2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians:

3 And how Mardochai, of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

4 Then Mardochai said: God hath done these things.

5 I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.

7 But the two dragons; are I, and Aman.

8 The nations that were assembled; are they that endeavoured to destroy the name of the Jews.

9 And my nation; is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations:

* A. M. 3827, A. C. 177.—A. M. 3434, A. C. 520.

authority, to confirm this second letter of Purim" (Prot. H.); or rather, "this letter, Phurim, of which this is a copy." The Rom. Sept. only add for this and the following chapter, to ver. 9: "They set them apart during their lives, and by their advice (O. Ed. Alex. 'for their health and counsel'); and Esther established for ever, and wrote as a memorial: My nation," &c. H.

VER. 30. *Peace*: receive these glad tidings, and faithfully observe the instructions. C.

VER. 31. *Fasts and cries*. See ver. 21. C.—Prot. "the matters of their fastings and their cry: and the decree of Esther confirmed these matters of Purim, and it was written in the book." H.—This feast, instituted by Mardochai, was accepted and observed by the Jews as a constitution agreeable to, and not contrary to, the law. Deut. iv. 2, and xii. 32. W.

CHAP. X. VER. 1. *Land*. He conquered many countries on the continent, and several to which he could not come but by water, which the Jews call *islands*, whether they were surrounded on all sides by the sea or not. Heb. has not the word *all*; but as the expressions are indefinite, they are usually taken in this sense. Yet we must not suppose that the dominion of Assuerus extended over the whole world, any more than that of the Romans, who were styled masters of it. C.

VER. 4. *Then Mardochai, &c.* Here S. Jerom advertises the reader, that what follows is not in the Hebrew; but is found in the Sept. Greek edition, which the seventy-two interpreters translated out of the Hebrew, or added by the inspiration of the Holy Ghost. Ch. He says, "What is extant in Heb. I have faithfully translated. What follows I found in the Vulg. edition, contained in the Greek language and character: and in the mean time, or waving all dispute for the present, (*interim*), this little chapter was inserted at the end of the book, which, according to our custom, we have marked with an obel or spit." H.

VER. 5. *A dream*. This dream was prophetic and extraordinary, otherwise the general rule is, not to observe dreams. Ch.

VER. 6. *And was*. Sept. "and there was light, and the sun and moon water." The light enabled him to discern the progress of the little fountain. Yet

10 And he commanded that there should be two lots, one of the people of God, and the other of all the nations.

11 And both lots came to the day appointed already from that time before God to all nations:

12 And the Lord remembered his people, and had mercy on his inheritance.

13 And these days shall be observed in the month of Adar, on the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people, gathered into one assembly, throughout all the generations, hereafter, of the people of Israel.

CHAP. XI.

The dream of Mardochai, which, in the ancient Greek and Latin Bibles, was in the beginning of the book, but was detached by S. Jerom, and put in this place.

IN the fourth year* of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy, his son, brought this epistle of Phurim, which they said Lysimachus, the son of Ptolemy, had interpreted in Jerusalem.

2 In the second year* of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai, the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

3 A Jew, who dwelt in the city of Susan, a great man and among the first of the king's court, had a dream.

4 Now he was of the number of the captives, whom Nabuchodonosor, king of Babylon, had carried away from Jerusalem, with Jechonias, king of Juda:

5 And this was his dream: Behold there were voices and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

6 And behold two great dragons came forth ready to fight one against another.

7 And at their cry all nations were stirred up to fight against the nation of the just.

* 4 Kings xxiv. 18, Supra, li. 6.—4 Supra, x. 7.

it was not absurd that the water should appear luminous, like the sun, as it was intended to show the wonderful exaltation of Esther. H.—She extinguished a great fire, which threatened ruin. M.

VER. 10. *Lots*. Alluding to the Purim of Aman (C. Capel.); or rather these are only mentioned, ver. 13. Houbigant.—Gr. "He had therefore made two lots. . . . and the two lots came to the hour and time and day of judgment before God, and for all nations." H.

VER. 11. *Time*. From all eternity (T) God had ordained to save his people, and this he declared to his servant, by showing him two lots. H.

VER. 12. *Mercy*. Gr. "justified." But this often means, showed mercy. Exod. xxxiv. 7. C.

CHAP. XI. VER. 1. *Cleopatra*. So the kings and queens of Egypt were styled after Lagos, whence we can only gather that this translation was brought after the reign of Alexander, and most probably under Philometer, the sixth of his successors. He was a great admirer of the Jews, and employed one Dositheus as his general, who might be the priest here mentioned; as such an office was not incompatible with his character. T—Usher is of this opinion. See Jos. con. Ap. 2. But would he then be mentioned as if he had been a person almost unknown? C.—We may say that he only raised himself by merit, after this time. H.—*Jerusalem*. Here S. Jerom subjoins, "This beginning was also in the Vulg. edition which does not occur in Heb., or in any interpreter," (H.) except the Sept. W.—This must be referred to what follows.

VER. 2. *Second year*, the same when Darius gave an edict for building the temple, (1 Esd. iv. T) and the year before the great feast, (chap. i. 3,) when the Jews little thought of such danger hanging over them. C. W.—*Benjamin*. Chap. ii. 5, we read *Jemini*, which shows that they have the same import. T.

VER. 3. *Court*, afterwards. C.—He had a dream in the second year. Houbigant.

VER. 4. *Juda*. This has been noticed already. Chap. ii. 5. But we need not be surprised at such repetitions. We find the like in the books of Moses, and 1 Kings xvi. 10, and xvii. 12, &c. H. S. Jerom says, "Librum Esther varis tract-

8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

9 And the nation of the just was troubled, fearing their own evils, and was prepared for death.

10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

CHAP. XII.

Mardochai detects the conspiracy of the two eunuchs.

AND he abode at that time in the king's court with Bagatha, and Thara, the king's eunuchs, who were porters of the palace.

2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

3 Then the king had them both examined; and after they had confessed, commanded them to be put to death.

4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

6 But Aman, the son of Amadathi, the Bugite, was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

CHAP. XIII.

A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

AND this was the copy of the letter. Artaxerxes, the great king, who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had

* Supra, ii. 21, and vi. 2.

Intoribus constat esse vitiatum; or various historical documents may have been improperly inserted in the Greek, though they be true; and therefore S. Jerom has rightly removed them to the end. Houbigant.

CHAP. XII. VER. 1. *At that time*, is not in Greek. Capellus therefore argues in vain against the Greek author, as if this event took place in the second year. Houbigant. The expression often occurs in Scripture, without determining the precise time. H.

VER. 2. *Whom*. Gr. "for he heard their deliberations."—*Told*, by the mouth of Esther. Chap. ii. 21. H.

VER. 5. *Palace*, as an officer.—*Presents*, of small value. C.—The king had inquired, (Gr. chap. vi. 3,) "What glory or favour have we done to Mardochai?" and the ministers replied: "Thou hast done nothing to him," to honour him as he deserves.

VER. 6. *Bugite*, may refer to some town of Macedon. Chap. iii. 1.—*Honour*. Yet he might be still more exalted, after the conspiracy was detected (Houbigant), as the king little suspected that he was concerned in it. H.

CHAP. XIII. VER. 1. "Hitherto," S. Jerom observes, "the preface extends. What follows was placed in that part of the volume where it is written. *And they*, &c., (chap. iii. 13, where the edict should naturally appear. C.) which we have found only in the Vulg. edition." H.

VER. 2. *World*. This is an exaggeration. Princes are flattered with high titles, but none more so than those of the East. C.—*Quietly*. Lit. "in silence." Gr. "undisturbed by the stormy billows, (ἀκυσάντους.) at all times; and that the kingdom might be rendered quiet, and the roads unmolested, to the very extremities; that peace, which is desired by all men, may be renewed." H.

brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror, and might enjoy peace, which is desired by all men.

3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

5 Wherefore having learned this, and seeing one nation in opposition to all mankind, using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

6 We have commanded, that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month, Adar, of this present year:

7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works,

9 And said: O Lord, Lord, almighty King, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou hast made heaven and earth, and all things that are under the cope of heaven.

11 Thou art Lord of all, and there is none that can resist thy majesty.

12 Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory that I refused to worship the proud Aman,

13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

14 But I feared lest I should transfer the honour of my

VER. 3. *After*. Gr. "of all kingdoms as a reward, Aman showed me," &c. C.

VER. 4. *A people*. Gr. "a certain perverse people, mixed with every tribe through," &c.—*New*. Gr. "opposite to those of every nation, which always casteth aside the edicts of kings, so that we cannot extend to them that upright and blameless dominion which we exercise over you."

VER. 6. *Second*. Gr. "our second father." C.—*Compl.* "the second after us, shall be all extirpated by," &c. H.—This king is represented as very stupidly giving orders for the destruction of a nation which he never names (Capel.); but he intimates that Aman would do it, in whom he placed the most unbounded confidence. H.—*Fourteenth*. Josephus has the same day, though the thirteenth is specified in Heb., &c., (chap. ii. 12,) and in the Gr. and Vulg., chap. xvi. 20. We must, therefore, allow that the Jews might be slaughtered on both days, or that the Greek is incorrect in this place. C.

VER. 7. *Hell*. Prot. "grave." The king only wanted to send them out of this world. At the end of this verse, S. Jerom says, "Hitherto is given the copy of the epistle. I found what follows after that place where we read, *So Mardochai*, &c., (chap. iv. 17,) yet it is not in Heb., nor does it appear in any of the interpreters." H.—He means Aquila, &c. For he plainly asserts before that it was in the Septuagint, which he calls the Vulgate, and all know that this version was taken from the Heb. The Church reads this prayer of Mardochai (T.) in the mass against pagans, (W.) and 21st Sunday after Pentecost, &c., so that this is a part of Scripture which the Council of Trent will not suffer to be rejected. T.

VER. 14. *To a man*; "as if," says Capellus, "the salvation and civil honour be not quite different from adoration or religious worship, which must be given

God to a man, and lest I should adore any one except my God.

15 And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel, with like mind and supplication, cried to the Lord, because they saw certain death hanging over their heads.

CHAP. XIV.

The prayer of Esther, for herself and her people.

QUEEN Esther, also, fearing the danger that was at hand, had recourse to the Lord.

2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning, instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord, the God of Israel, saying: O my Lord, who alone art our King, help me, a desolate woman, and who have no other helper but thee.

4 My danger is in my hands.

5 *I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 For we have worshipped their gods. Thou art just, O Lord.

8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols,

9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

10 That they may open the mouths of Gentiles, and

* Deut. iv. 20, 34, and xxxii. 9.

to God alone. Neither did Haman demand religious adoration, but only salutation and civil honour. . . . *To bend the knee* is frequently used in civil honour, nor is it necessarily understood of religious worship. May our English Protestants deign to borrow this grain of common sense from one of their foreign brethren, when they attempt to impugn the respect given by Catholics to the saints. H.

CHAP. XIV. VER. 1. *Fearing.* Gr. "caught in the agony of death." The old Vulgate has many variations in this chapter C.—This prayer should be placed after that of Mardocheai, at the end of chap. iv. M.

VER. 2. *Ointments.* Gr. "instead of the proud sweets, she filled her head with ashes and dust." Such as might be soon cleansed again. H.—*Torn.* Gr. "curled hair," (στριπτῶν τρίχων. H.) some of which she cut off. See Lev. xix. 27, and xxi. 5. Houbig.

VER. 7. *For.* Gr. "since we have extolled," &c. Esther had not been guilty herself of this prevarication; but too many of the people had. H.

VER. 8. *But.* Gr Compl. "Yea, thou hast placed (or rather as the Alex. MS. reads, they have placed) their hands upon the hands of their idols, (H. making a league together. C.) to tear away the decrees of thy mouth," (H.) and to put in execution the projects of (M) the devil. H.

VER. 12. *Gods.* Gr. "nations, and Lord of all power." H.

VER. 13. *Lion.* This expression seems not sufficiently respectful. Capellus.—

praise the strength of idols, and magnify, for ever, a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

12 Remember, O Lord, and show thyself to us in the time of our tribulation, and give me boldness, O Lord, King of gods, and of all power:

13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14 But deliver us by thy hand, and help me, who have no other helper but thee, O Lord, who hast the knowledge of all things,

15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence.

17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink-offerings:

18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham.

19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

CHAP. XV.

Esther comes into the king's presence: she is terrified, but God turns his heart.

AND he commanded her (no doubt but he was Mardocheai) to go to the king, and petition for her people, and for her country.

2 Remember (said he) the days of thy low estate, how thou wast brought up by my hand, because Aman, the second after the king, hath spoken against us unto death.

3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

4 And on the third day she laid away the garments she wore, and put on her glorious apparel.

5 And glittering in royal robes, after she had called

But why might not Esther use it with regard to one, who was raging against her people more than any lion, as S. Paul applies it to Nero, probably after her example? Houbigant. 2 Tim. iv. 17.—David also thus styles Saul and his persecutors in general. Psal. vii. 3, &c. C.

VER. 15. *Stranger.* Only those near Chanaan were forbidden to marry; and S. Paul commends Eunice, who had espoused an infidel. Capel.—But this was not the reason of his commendation; for he ordains, *Bear not the yoke with infidels.* A pious woman might, therefore, very well refrain from such contracts, to which the Jews, at this time, were in a manner forced.

VER. 16. *Sign.* The diadem. It was no sin to wear it. Capel.—What then? May not a pious prince despise such ornaments, raising his mind above them? Houbig.—*Silence,* when I am alone. Nothing could give us a higher idea of Esther's virtue and greatness of soul, as her elevation did not make her forget herself. C.

CHAP. XV. VER. 1. S. Jerom says, "These additions I also found in the Vulg. edition." H.—This history is more succinctly related, chap. v. C.—*Her.* Lit. "And he commanded her (no doubt Mardocheai did Esther) to go," &c. The parenthesis was added by S. Jerom. H.

VER. 2. *Remember.* This is not here in Greek, but more regularly. Chap. iv. 8. C.

VER. 3. *Death.* S. Jerom subjoins, *I found there "also what follows."*

upon God, the ruler and saviour of all, she took two maids with her,

6 And upon one of them she leaned, as if for delicateness and overmuch tenderness, she were not able to bear up her own body :

7 And the other maid followed her lady, bearing up her train flowing on the ground.

8 But she with a rosy colour in her face, and with gracious and bright eyes, hid a mind full of anguish, and exceedingly great fear.

9 So going in she passed through all the doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

10 And when he had lifted up his countenance, and with burning eyes had shown the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words :

12 What is the matter, Esther ? I am thy brother, fear not.

13 Thou shalt not die : for this law is not made for thee, but for all others.

14 Come near then, and touch the sceptre.

15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said : Why dost thou not speak to me ?

16 She answered : "I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

17 For thou, my lord, art very admirable, and thy face is full of graces.

18 And while she was speaking, she fell down again, and was almost in a swoon.

19 But the king was troubled, and all his servants comforted her.

* Gen. xxxiii. 16, 2 Kings xiv. 17.

VER. 6. *As if.* Gr. "as being delicate. But the other followed, holding up her garment. But she, blushing in the height of her beauty, with a cheerful and most lovely countenance, felt the pressure of fear on her heart."

VER. 10. *Eyes.* Gr. adds, "with glory," with which he was surrounded. This made him at first resent the coming in of women uncalled, till he perceived Esther, and saw her fainting. H.—Assuerus had at first only perceived the maid, who went before the queen, and the hall was very spacious. Houbig.—*Pale.* Gr. "in a fainting fit, and she leaned upon the head of her maid, (Abra) who was going before."

VER. 13. *Others,* is not expressed (H); and Esther might well suppose that she was included, as she probably was, (chap. iv. 11. Capellus,) though the king now altered his mind. Houbig.—Gr. "our decree is common," made for our subjects. C.

VER. 14. *Then.* Gr. "and taking the golden sceptre, he laid," &c.

VER. 15. *Why.* Gr. "speak to me; and she said to him." H.

VER. 16. *Angel.* The Chaldees had the same notions as the Jews about angels; and the latter never showed more devotion towards them than after the captivity, when the Scriptures speak more plainly on this subject. Jacob compares his brother Esau to an angel, (C.) or to God. Gen. xxxiii. 10. See also 1 Kings xxix. 9. and 2 Kings xiv. 17. H.

CHAP. XVI. VER. 1. *From India to Ethiopia.* That is, who reigneth from India to Ethiopia. Ch.—S. Jerom writes, "The copy of the letter of king Artaxerxes, which he wrote in favour of the Jews, to all the provinces of his kingdom, which also is not in the Heb. volume." H

VER. 2 *Princes.* Gr. "Beneficent." Luke xxii. 25. C.—Gr. "Many of those who had been the most honoured by the kindness of the beneficent, have

CHAP. XVI.

A copy of the king's letter in favour of the Jews.

THE great king Artaxerxes, "from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many^a have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them :

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God, who seeth all things.

5 And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise.

6 While with crafty fraud they deceive the ears of princes that are well-meaning, and judge of others by their own nature.

7 Now this is proved both from ancient histories, and by the things which are done daily how the good designs of kings are depraved by the evil suggestions of certain men.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

10 Now that you may more plainly understand what we say,^d Aman, the son of Amadathi, a Macedonian, both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received, being a stranger, by us :

11 And found our humanity so great toward him, that he was called our father, and was worshipped by all, as the next man after the king :

^a Supra, xl. 2.—^c Supra, iii. 10.—^d Supra, iii. 1

increased in folly, and not only endeavour to injure our subjects, but, unable to bear the weight of favours, devise schemes against their benefactors."

VER. 4. *Neither.* Gr. "And they not only take away gratitude from among men, but elated with good fortune, which they had not before experienced, they flatter themselves that they will escape the sentence of an all-seeing God, levelled against the wicked." H.—Artaxerxes insists with reason on the ingratitude of Aman, as it was a crime punishable by their laws (Cyrop. 1. Brisson, n. p. 250); and the Persian kings were particularly careful to reward those who had done them good. C.

VER. 5. *And.* Gr. "For oftentimes fair speeches, or (H.) revenges, (*παπαυθία*. Isa. i. 24. C.) has made several of those who have been in authority, and intrusted with the affairs of their friends, partakers in the spilling of innocent blood, and involved them in irremediable calamities, by the wicked craft of those who purposely lead astray the unsuspecting benevolence of governors." H.

VER. 7. *Proved.* Gr. "may be seen, not so much from ancient histories, as we have observed, but more so, if ye examine what wicked things have been done recently, by the fault (or cruelty) of those who have been unworthily in command; and if ye attend, in future, that we may without trouble settle our kingdom in peace for all men." For though we make some changes, yet we make a discernment of what falls under our inspection, and order things with more equity."

VER. 10. *Now.* Gr. "For as Aman, of Amadathos, a Macedonian, a stranger to the real blood of the Persians, and of a very different character from our goodness, and who, though a stranger to us, partook of that philanthropy which we have for every nation, in so much as to be styled," &c. H.—*Staining.* The faults of ministers often redound to the disgrace of those who employ them. M.

12 But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

13 For with certain new and unheard of devices, he hath sought the destruction of Mardochai, by whose fidelity, and good services, our life was saved; and of Esther, the partner of our kingdom, with all their nation:

14 Thinking that after they were slain, he might work treason against us, left alone, without friends, and might transfer the kingdom of the Persians to the Macedonians.

15 But we have found that the Jews, who were, by that most wicked man, appointed to be slain, are in no fault at all, but, contrariwise, use just laws,

16 And are the children of the highest, and the greatest, and the ever-living God; by whose benefit the kingdom was given, both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye that those letters which he sent in our name, are void, and of no effect.

18 For which crime, both he himself that devised it, and all his kindred, hang on gibbets, before the gates of

this city, Susan: not we, but God, repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them, that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the Almighty God hath turned this day of sadness and mourning into joy to them.

22 Wherefore, you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity; but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword, and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

VER. 12. *Life*. This he might only suspect (C.); or his machinations with the two porters might be declared after his disgrace. H.

VER. 14. *Without*. Gr. "abandoned." H.—*Macedonians*; or to himself, who was of that nation.

VER. 16. *God*. Cyrus had styled him, "the God of heaven." Houbig. 1. Esd. i. H.—But Darius embraced the true religion, and adored God. T.—*Fathers*. Hystaspes was not a descendant of Cyrus, but he was of the same royal stock. Just. l.; Herod. iii. 85.—*And is*. Gr. "by the best disposition. You will therefore do well not to make use of the letter, sent by Aman."

VER. 18. *Gibbets*. Aman was thus treated, several months before his ten sons. Chap. vii. 10, and ix. 8. Yet all the family might still be seen hanging when this edict was despatched. H.

VER. 20. *Kill*. Gr. "take revenge on those who in the day of distress shall fall upon them, on the 13th."

VER. 21. *Sadness*. Gr. "destruction of his chosen race, into," &c. H.

VER. 22. *Days*. A festival was kept in memory of the destruction of the magi, in which this king was a principal actor. Herod. iii. 79.—The Persians were ordered to keep the 13th of Adar, on account of the preservation of the royal family, and the ruin of a great enemy. C.

VER. 23. *All*. Gr. "Salvation is to us, and to all well-affected Persians but a memorial of destruction to all who are traitors to us."

VER. 24. *And*. Gr. "But every country or city throughout the kingdom, which shall not comply, shall be consumed with the spear and fire in wrath."—*Beasts*. Gr. adds hyperbolically, "and birds, and also be accounted most abominable for ever." H.—Mardochai and Esther have left us in this work the most perfect examples of virtue. The latter is given as a pattern of Christian sovereignty, and a figure of the Church. S. Jerom ad Paulin., (C.) and Prol. in Sophon.—Like Judith, she proved the salvation of her people, and the ruin of their adversaries.

THE

BOOK OF JOB.

This Book takes its name from the holy man of whom it treats; who, according to the more probable opinion, was of the race of Esau, and the same as Jobab, king of Edom, mentioned Gen. xxxvi. 33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter. Ch.—The beginning and conclusion are historical, and in prose. The sacred writers speak of Job as of a personage who had really existed, (C.) and set the most noble pattern of virtue, and particularly of patience. Tob. ii. 12; Eze. xiv. 14; James i. 11.—The time when Job lived is not clearly ascertained. Some have supposed (C.) that he was a contemporary with Esther (D. Thalmud); on which supposition the work is here placed in its chronological order. But Job more probably lived during the period when the Hebrews groaned under the Egyptian bondage, (H.) or sojourned in the wilderness. Num. xiv. 9. The Syrians place the book at the head of the Scriptures. C.—Its situation has often varied, and is of no great importance. The subject which is here treated, is of far more; as it is intended to show that the wicked sometimes prosper, while the good are afflicted. H.—This had seldom been witnessed before the days of Abraham: but as God had now selected his family to be witnesses and guardians of religion, a new order of things was beginning to appear. This greatly perplexed Job himself; who, therefore, confesses that he had not sufficiently understood the ways of God, and he has dignified to explain them in the parable of the two great beasts. Chap. xli. 3. We cannot condemn the sentiments expressed by Job, since God has declared that they were *right*, (in ver. 8,) and reprimands Elia, (chap. xxxviii. 2,) and the other three friends of Job, for maintaining a false opinion, though, from the history of past times, they had judged it to be true. This remark may exculpate them from the stain of wilful lying and vain declamation. Houbigant.—However, as they asserted what was false, their words of themselves are of no authority; and they are even considered as the forerunners of heretics. S. Greg., S. Aug., &c. T.—Job refutes them by sound logic. S. Jerom.—We may discover in this book the sum of Christian morality, (W.) for which purpose it has been chiefly explained by S. Gregory. The style is very poetical. (H.) though, at the same time simple, like that of Moses. D.—It is interspersed with many Arabic and Chaldaicisms (S. Jer.); whence some have concluded that it was written originally by Job and his friends (H.) in Arabic, and translated into Heb. by Moses, for the consolation of his brethren. W.—The Heb. text is in many places incorrect (Houbig.); and the Sept. seem to have omitted several verses. Orig.—S. Jerom. says almost eight hundred, (C.) each consisting of about six words. H.—Those who desire further information may consult Pineda, (W.) whose voluminous work, in two folios, will nearly (H.) give all necessary information. C.

CHAPTER I.

Job's virtue and riches. Satan, by permission from God, strippeth him of all his substance. His patience.

THERE^a was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family exceedingly great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

6 Now on a certain day, when the sons of God came to stand before the Lord, satan also was present among them.

7 And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

9 And satan answering, said: Doth Job fear God in vain?

10 Hast thou not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all that he hath, and see if he bless thee not to thy face.

12 Then the Lord said to satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And satan went forth from the presence of the Lord.

13 Now upon a certain day, when his sons and daugh-

^a A. M. ciriter 2520, A. C. 1484.

ters were eating and drinking wine, in the house of their eldest brother,

14 There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

15 And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

16 And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

17 And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.

18 He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their eldest brother,

19 A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

20 Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

21 And said:^b Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

22 In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

CHAP. II.

Satan, by God's permission, striketh Job with ulcers from head to foot. His patience is still invincible.

AND it came to pass, when on a certain day the sons of God came, and stood before the Lord, and satan came amongst them, and stood in his sight,

2 That the Lord said to satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.

3 And the Lord said to satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding

^b Eccles. v. 14; 1 Tim. vi. 7.

CHAP. I. VER. 1. *Hus.* The land of Hus was a part of Edom: as appears from Lam. iv. 21.—*Simple.* That is, innocent, sincere, and without guile. (Ch.) in opposition to hypocrites and double dealers. C.—Heb. *Thom*, "perfect."

VER. 3. *Sheep.* Heb. including "goats," which are equally valuable in that country for milk.—*Camels.* These animals were used for riding in those barren sands, where they can travel for four days without water; and that which is muddy is the best for them.—*East,* in the desert Arabia. Sept. add at the end of the book, that Job was king; and he seems to have been independent, (C.) and to have had other kings who acknowledged his authority. Proeda. Chap. xxix. &c.

VER. 5. *Blessed.* For greater horror of the very thought of blasphemy, the Scripture both here and ver. 11, and in the following chapter, (ver. 5, and 9,) uses the word *bless*, to signify its contrary. Ch. 3 Kings xvi. 10.

VER. 6. *The sons of God.* The angels, (Ch.) as the Sept. express it. C.—*Satan also, &c.* This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of satan against the servants of God. 2 That he can do nothing without God's permission. 3 That God doth not permit him to tempt them above their strength; but assists them by his Divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit. Ch.

VER. 9. *In vain,* without recompence. H.

VER. 11. *Face,* like a hypocrite, (Sanctius,) or rather curse thee openly. Ver. 5. H.

VER. 12. *Hand.* God permitteth evils. W.—The devil can do nothing without leave. C.

VER. 15. *Sabeans,* descended from Abraham, in the desert (C.) or happy Arabia. These nations lived on plunder. Pliay, vi. 28. M.

VER. 16. *Heaven,* or the air, where the devils exercise a power. Eph. ii. 2

VER. 17. *Chaldeans.* Some copies of the Sept. read "Lorsmen." These nations inhabited the other side of the Euphrates, but made frequent incursions to plunder their new bours. C.

VER. 21. *Thither.* To that earth from which all are taken. H.

VER. 22. *By his lips,* is not in Heb., but occurs chap. ii. 10.—*God.* Much less did he blaspheme, as satan had said, ver. 11. He did not consider all as the effect of chance, or like a mere philosopher. His thoughts were regulated by religion and the fear of God. C.—The virtue of Job was so much the more wonderful, as he lived among the wicked. S. Greg.

CHAP. II. VER. 1. *Lay.* Job had been under trial for some time, perhaps a year. C.

VER. 2. *Through it.* Seeking whom he might devour. 1 Pet. v. 8. H.

evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

4 And satan answered, and said: Skin for skin; and all that a man hath, he will give for his life:

5 But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

6 And the Lord said to satan: Behold, he is in thy hand, but yet save his life.

7 So satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

8 And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

9 And his wife said to him: Dost thou still continue in thy simplicity? bless God and die.

10 And he said to her: Thou hast spoken like one of the foolish women: If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

11 Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

12 And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.

13 And they sat with him on the ground seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

CHAP. III.

Job expresseth his sense of the miseries of man's life, by cursing the day of his birth.

VER. 3. *Simple.* Plain-dealing, mild, and without guile. S. Greg. W.—*Without cause.* This may form a new sentence. H.—Thy proposal and attempts are vain. C.—Job has not deserved this treatment. S. Chrys., &c.

VER. 4. *Skin:* a proverbial expression, denoting that a man will part with any thing sooner than his life, (C.) or health. H.—Satan hints that if those inestimable blessings should be endangered, (C.) Job would show his real sentiments. H.

VER. 8. *Potsherd.* His nails were worn, and poverty had left him nothing else.—*Dunghill.* Heb. "ashes." H.—S. Chrysostom represents this place as visited by pilgrims, instructive and more brilliant than any throne. Hom. 5, ad Pop. Ant.—Sept. add, "upon the dung, without the city: and after a long time had elapsed, his wife also said to him, How long wilt thou wait, saying: Lo, I will still tarry a little while, expecting the hope of my salvation?" For behold thy memory is perished from the land, thy sons and daughters, the pains and labours of my womb, whom I brought forth in labour and sorrow, to no purpose. But thou sittest in the open air, the night long, amid the corruption of worms, while I wander like a slave, seeking for one place and house after another, in expectation of the sun setting, that my labours may cease, and the sorrows which now surround and hold me fast. But speak thou some word to (or against) the Lord, and die." H.—This addition has been omitted in the Comp. ed. Lon. to make it like the Vulg., (C.) though it is found in all the Greek copies (Nob. lib.) and Fathers, and also in several Latin Bibles. It seems, however, to be only a gloss of some transcriber. C.

VER. 9. *Bless.* She speaks with cruel irony. C.—Curse God, that he may take away (S. Basil) thy miserable life; or, after taking this revenge on such unjust treatment, put an end to thy own existence. Beza and Arama excuse this woman, though condemned by Job. They pretend that she only meant to insinuate, like the rest of his friends, that he must be guilty of some grievous crime, which she urges him to confess, giving glory to God, before it be too late. H.

VER. 12. *Heaven.* This denoted mourning or indignation. Jos. vii. 6; Acts xxii. 23.

VER. 13. *Seven days, &c.* They sat with him for a good part of the day, and of the night, during seven days; and spoke nothing all that time that could give him any uneasiness. Ch. M. Olympiad.—They mourned for him as if he had been dead, Their mutual grief was too great for utterance. But the text seems to

AFTER this, Job opened his mouth, and cursed his day
2 And he said:

3 "Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

5 Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7 Let that night be solitary, and not worthy of praise.

8 Let them curse it who curse the day, who are ready to raise up a leviathan:

9 Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

10 Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

11 Why did I not die in the womb? why did I not perish when I came out of the belly?

12 Why received upon the knees? why suckled at the breasts?

13 For now I should have been asleep and still, and should have rest in my sleep:

14 With kings and consuls of the earth, who build themselves solitudes.

15 Or with princes, that possess gold, and fill their houses with silver:

16 Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

17 There the wicked cease from tumult, and there the wearied in strength are at rest.

18 And they sometime bound together without disquiet, have not heard the voice of the oppressor.

— Jer. xx. 14.

intimate that they remained with Job all this time. Scultet. C.—Their design in coming was really to afford him consolation; but being under a mistake respecting the conduct of Providence towards mankind, (C.) they erred involuntarily, (P.) and by attempting to prove their assertions, as if none but criminals could be so grievously afflicted, they eventually insulted the holy man. Tob. ii. 15.—They argued on the principle, "that under a just God no one is miserable, unless he have deserved it;" not reflecting that God sometimes puts his best servants to the trial, that their merit and glory may increase. W.

CHAP. III. VER. 1. *Cursed his day.* Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular. Ch.—He has these only in view: though, in another light, it is better for a man to be born, and to undergo any misery, than he may obtain eternal rewards. H.—Jeremias, (xx. 14,) Habacuc, (i. 2,) the psalmist, and even our Saviour in his agony, made use of such strong expressions. Matt. xxvi. 39 and xxvii. 46.

VER. 7. *Praise,* by the appearance of the stars. Chap. xxxviii. 7. C.

VER. 8. *Leviathan.* Prot. "their mourning." De Dieu rejects this interpretation, substituting "and thou, leviathan, rouse up," &c. The Fathers generally understand the devil to be thus designated. Sept. "he who is about to seize the great whale," (H.) or fish, which they also explain of the conflict of satan with Jesus Christ. Origen, &c.

VER. 10. *Nor took.* Sept. "for it would then have freed my eyes from labour."

VER. 11. *In the.* Heb. "from the womb," (H.) or as soon as I was born. C.

VER. 14. *Consuls.* Heb. "counsellors," or any in great authority. Sept. "kings, the counsellors of the land, who rejoiced, boasting of their swords." The same word, *erbuth*, (H.) means both swords and solitudes. D.

VER. 16. *Light;* dying in the womb. He expresses a desire that he had been thus prevented from feeling his present miseries and danger of sin. H.

VER. 17. *Tumult.* In the grave they can no longer disturb the world. M.—*In strength.* Sept. "in body."

VER. 18. *Bound in chains,* like incorrigible slaves, (C.) or debtors. Cocceius—These were formerly treated with great severity. Luke xii. 59. C.

19 The small and great are there, and the servant is free from his master.

20 Why is light given to him that is in misery, and life to them that are in bitterness of soul?

21 That look for death, and it cometh not, as they that dig for a treasure:

22 And they rejoice exceedingly when they have found the grave?

23 To a man whose way is hidden, and God hath surrounded him with darkness?

24 Before I eat I sigh: and as overflowing waters, so is my roaring:

25 For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

CHAP. IV.

Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.

THEN Eliphaz, the Themanite, answered, and said:

2 If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

3 Behold thou hast taught many, and thou hast strengthened the weary hands:

4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

5 But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

7 Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?

8 On the contrary, I have seen those who work iniquity, and sow sorrows, and reap them,

a *Infra*, xxv. 4.—b *Infra*, xv. 15.

VER. 21. *Hot.* They feel the same eagerness for death as those who seek for a treasure (C.); and when death is at hand, they rejoice no less than those who discover a grave, in which they hope to find some riches, ver. 15, 22.

VER. 22. *Grave* full of stores, or the place where they may repose. H.

VER. 23. *To.* Why is life given to? &c. The uncertainty whether a man be worthy of love or hatred, (Ecc. ix. 1,) and whether he will persevere to the end, is what fills Job with distress, though we must trust that God will suffer none to be tempted above their strength. 1 Cor. x. 13.—He finds himself surrounded with precipices, and in the dark C.—So God often tries his faithful servants. D.

VER. 25. *Fear.* In prosperity he feared the assaults of pride. Now he is in danger of yielding to impatience and despair. C.

VER. 26. *Dissembled* my sufferings, making no complaint, not only during the seven days that his friends had been with him, but long before. Heb. and Sept. "I was not in safety, nor at rest; neither was I indolent (H. in the administration of affairs. C.); yet trouble came." H.—I have enjoyed no peace, once the wrath of the Lord has found me. C.—In such a situation Job might well beg to be delivered, (H.) and to pray that those things which obstructed his repose in God might be removed; considering them not so much the works of God, as the effects of sin. Pineda. W.—In this light he curses his birth-day, and will no longer look upon it as a joyful and happy day. D.

CHAP. IV. VER. 1. *Themanite.* People of this city, about twelve miles from Petra, in Arabia, were renowned for wisdom. Jer. xl. 7; Bar. iii. 22.—Eliphaz attempts to prove that no innocent person is chastised. He does not speak of small faults, to which any person may be exposed, and which God may severely punish. But he will have Job to be a great offender, at least in secret, and represents himself in too advantageous a light; though he was really a good man, and meant well. C.—But this did not exempt him from sin, (chap. xli.) no more than Eliu. Chap. xxxii.

VER. 2. *Conceived?* and to which the speech of Job had given occasion. M.—Sept. "Who shall bear the force of thy words? For if thou," &c. H.

VER. 5. *And thou.* Sept. "and has touched thee. But thou makest haste" (H.) to flee. Heb. "art consternated." We may easily prescribe for others, but when we are sick we know not what to do. C.

9 Perishing by the blast of God, and consumed by the spirit of his wrath.

10 The roaring of the lion, and the voice of the lioness and the teeth of the whelps of lions, are broken:

11 The tiger hath perished for want of prey, and the young lions are scattered abroad.

12 Now there was a word spoken to me in private and my ears by stealth, as it were, received the veins of its whisper.

13 In the horror of a vision by night, when deep sleep is wont to hold men,

14 Fear seized upon me, and trembling, and all my bones were affrighted:

15 And when a spirit passed before me, the hair of my flesh stood up.

16 There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

17 "Shall man be justified in comparison of God, or shall a man be more pure than his Maker?"

18 "Behold, they that serve him are not stedfast, and in his angels he found wickedness:

19 How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

20 From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever

21 And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

CHAP. V.

Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.

CALL now, if there be any that will answer thee, and turn to some of the saints.

2 Anger indeed killeth the foolish, and envy slayeth the little one.

2 Pet. ii. 4, Jude 6

VER. 6. *Where?* Sept. "Rather is not thy fear foolishness as well as thy hope, and the innocence of thy path?" H.—Is not all hypocrisy? M. C.—Many of the assertions of Job's friends are true, but their inferences are false. M.

VER. 7. *Destroyed?* They never were eternally. But Abel and many other just persons have been exposed to tribulation in this world, (W.) for their greater improvement. Yet Eliphaz falsely concludes from the sufferings of Job, that he must have been a criminal. C.

VER. 12. *Private.* Heretics pretend such obscure visions, rather to get credit than to edify others. S. Greg. v. 18 W. Many suppose that Eliphaz was guilty of seignior; but the greatest part think that he had truly seen a vision but did not draw the proper conclusions from it. C.

VER. 15. *Spirit* angel, or gentle breeze. C.

VER. 16. *And I.* Prot. "there was silence, and I heard a voice." Marg "a still voice." Sept. "But I heard a breeze and a voice." H.

VER. 17. *Maker.* It is thought that these were the words of the angel. If God punish without cause, may not the sufferer esteem himself the better of the two? You must therefore be guilty. C.—The highest angel has nothing but what he has received from God, in comparison with whom he is still as a mere nothing. But this does not prove that Job was a criminal, or that he pretended to arrogate to himself any excellence independent of the giver of all good gifts. He did not assert that he was impeccable: yet, with God's grace, he might be innocent. C.

VER. 18. *Angels*, who fell, as the Fathers explain it. E. T.—Heb. "behold he put no trust in his servants, and his angels he charged with folly." Chap. xv. 16, and xxv. 5, and 2 Pet. ii. 4. Prot. H.

VER. 20. *Understandeth.* Heb. "regardeth." Sept. "can help himself." H. Man is justly punished because he does not reflect on what he ought. C.

VER. 21. *And they.* Heb. "doth not their dignity pass away with them? They die without wisdom." H.

CHAP. V. VER. 1. *Saints.* This is a proof of the invocation of saints (C. and angels. H.—The Jews often begged God to have mercy on them for the sake of the patriarchs. 2 Par. vi. 42. C. Eliphaz, therefore, exhorts Job, if he have any patron or angel, to bring him forward in his defence. M.—Sept. "Invoke now if any one will hear thee, or if thou perceive any of the holy angels," (H. a—) have done. M.

3 I have seen a fool with a strong root, and I cursed his beauty immediately.

4 His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

5 Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

6 Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

7 Man is born to labour, and the bird to fly.

8 Wherefore I will pray to the Lord, and address my speech to God :

9 Who doth great things, and unsearchable and wonderful things without number :

10 Who giveth rain upon the face of the earth, and watereth all things with waters :

11 Who setteth up the humble on high, and comforteth with health those that mourn.

12 Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun :

13 Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked :

14 They shall meet with darkness in the day, and grope at noon-day as in the night.

15 But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

16 And to the needy there shall be hope, but iniquity shall draw in her mouth.

17 Blessed is the man whom God correcteth : refuse not, therefore, the chastising of the Lord.

18 For he woundeth, and cureth : he striketh, and his hands shall heal.

19 In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.

20 In famine he shall deliver thee from death ; and in battle, from the hand of the sword.

21 Thou shalt be hidden from the scourge of the tongue : and thou shalt not fear calamity when it cometh.

• 1 Cor. III. 19.

VER. 3. *And I* Sept. "But presently their subsistence was eaten up." I envied not their riches : but judged they would soon end. H.

VER. 7. *Bird*. Heb. "sparks fly up." H.—You can no more then expect to pass unpunished, since it is impossible for man to be innocent (C.)! and, at any rate, labour is inevitable. M.

VER. 8. *I will*, or if I were in your place, I would sue for pardon. C.—Prot. "I would seek unto God," (H.) under affliction. M.

VER. 19. *In six*, mentioned below (M.); or in many, indefinitely. C.

VER. 21. *Scourge*. Eccles. (xxvi. 9, and xxviii. 21) has the same expression. See James iii. 6. C.—*Calamity*, from robbers, as the Heb. *sand*, (H.) intimates. The word is rendered *destruction*, *vastitate*, ver. 22. M.

VER. 23. *Stones*, so as not to stumble; or, the rocks will be a retreat for thee.

VER. 24. *Beauty* does not mean his wife, as some grossly imagine, (C.) but a house well ordered. M.—Heb. "thy habitation."

VER. 26. *Abundance*. "With loud lamentations." De Dieu.—"In full age, as a shock of corn cometh in its season." Prot.

VER. 27. *Which thou*. Sept. "And what we have heard : but do thou reflect with thyself what thou hast done." H.—What had been revealed to Eliphaz was very true. Yet his conclusions were unwarrantable. C.

CHAP. VI. VER. 2. *My sins*, &c. In the Heb. *my wrath*. He does not mean to compare his sufferings with his real sins, but with the imaginary crimes which his friends falsely imputed to him : and especially with his *wrath*, or *grudge*, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity. Ch.—Job does not deny but he may have transgressed. C. See chap. vii. 20.—But he is not conscious of any mortal offence; such as his friends insisted he must have

22 In destruction and famine thou shalt laugh : and thou shalt not be afraid of the beasts of the earth.

23 But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.

24 And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin.

25 Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

26 Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season.

27 Behold, this is even so, as we have searched out : which thou having heard, consider it thoroughly in thy mind.

CHAP. VI.

Job maintains his innocence, and complains of his friends.

BUT Job answered, and said :

2 O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.

3 As the sand of the sea, this would appear heavier : therefore, my words are full of sorrow :

4 For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

5 Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

6 Or can an unsavoury thing be eaten, that is not seasoned with salt? or can a man taste that which, when tasted, bringeth death?

7 The things which before my soul would not touch, now, through anguish, are my meats.

8 Who will grant that my request may come : and that God may give me what I look for?

9 And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

10 And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy one.

11 For what is my strength, that I can hold out? or what is my end, that I should keep patience?

committed, as he was so cruelly tormented. H.—*Wrath*. Heb. "O that my griefs (H. or complaints. C.) were thoroughly weighed, and my calamity laid in the balances together." Prot. H.

VER. 3. *Heavier*. The figure hyperbole is frequently used in Scripture, to give us some idea of what surpasses our understanding. Job intimates that the punishment was incomparably greater than his sins. Sept. "Yea, these (sorrows) are heavier than the sand of the sea-shore. But, it seems, my words are wicked." H.

VER. 4. *Rage*. Heb. "poison," (H.) or "venom" (Chal. M.), as it was customary to use poisoned arrows. C.—Sept. "When I begin to speak, they pierce me. For what! Does the wild ass continually bray, except when he is in quest of food?" H.—It is easy for those to be silent who suffer nothing.

VER. 6. *Salt*. I wonder not that you should consider my lamentations as insipid; I now find some consolation in them, ver. 7. C.—*Or can*. Heb. "or is there any taste in the white of an egg" (Prot.)? or in blue milk (Mercer)? or "in the spittle, which a man swallows in a dream?" See Isa. xxviii. 9. If pain did not extort these complaints, should I find any pleasure in them? C.—Sept. "is there any taste in vain words?" Can I hear your arguments without indignation? H. M.—Some Mss. add, "For to a hungry soul even bitter things appear to be sweet," from Prov. xxvii. 7. C.

VER. 9. *Off*, and release me from this state of misery and danger. H.—He is ready to die cheerfully, if it be God's will. C.—Sept. "May the Lord, who has begun, wound me, but not take me away finally. Yea, let my city, over which I have exulted, be my grave. I will not spare, for I have not belied a word of my holy God." H.

VER. 11. *End*. Sept. "time." I am too weak and short-lived to bear all this. H.—I can perceive no end. M.—*Keep*. Prot. "prolong my life." H.—"What is the extent of my soul, to reach so far?" C.

12 My strength is not the strength of stones, nor is my flesh of brass.

13 Behold there is no help for me in myself, and my familiar friends also are departed from me.

14 He that taketh away mercy from his friend, forsaketh the fear of the Lord.

15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

16 They that fear the hoary frost, the snow shall fall upon them.

17 At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

18 The paths of their steps are entangled: they shall walk in vain, and shall perish.

19 Consider the paths of Thema, the ways of Saba, and wait a little while.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

21 Now you are come: and now, seeing my affliction, you are afraid.

22 Did I say: Bring to me, and give me of your substance?

23 Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

24 Teach me, and I will hold my peace: and if I have been ignorant of any thing, instruct me.

25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?

26 You dress up speeches only to rebuke, and you utter words to the wind.

27 You rush in upon the fatherless, and you endeavour to overthrow your friend.

28 However, finish what you have begun: give ear, and see whether I lie.

29 Answer, I beseech you, without contention: and speaking that which is just, judge ye.

30 And you shall not find iniquity in my tongue neither shall folly sound in my mouth.

CHAP. VII.

Job declares the miseries of man's life: and addresses himself to God.

THE life of man upon earth is a warfare, and his days are like the days of a hireling.

2 As a servant longeth for the shade, as the hireling looketh for the end of his work;

3 So I also have had empty months, and have numbered to myself wearisome nights.

4 If I lie down to sleep, I shall say: When shall I rise? and again, I shall look for the evening, and shall be filled with sorrows even till darkness.

5 My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.

6 My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

7 Remember that my life is but wind, and my eye shall not return to see good things.

8 Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

9 As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.

10 Nor shall he return any more into his house, neither shall his place know him any more.

11 Wherefore, I will not spare my mouth, I will speak in the affliction of my spirit: I talk with the bitterness of my soul.

12 Am I a sea, or a whale, that thou hast inclosed me in a prison?

13 If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:

14 Thou wilt frighten me with dreams, and terrify me with visions.

15 O that my soul rather chooseth hanging, and my bones death.

16 I have done with hope, I shall now live no longer: spare me, for my days are nothing.

17 What is a man, that thou shouldst magnify him? or why dost thou set thy heart upon him?

VER. 12. *Brass.* This is proverbial. Those who are aware of their own frailty, ought not to expose themselves to dangerous company, particularly to those of the other sex.

VER. 13. *Myself.* Sept. "Have I not placed my trust in him?" God alone. H. "All my other friends have abandoned me, ver. 15. C. Can they wonder if I express my grief? H.—*Familiar.* Heb. "is wisdom removed far from me?" H. "Has my strength abandoned me, so that I cannot be recognised? C.

VER. 16. *Them.* They shall run from a less to a greater evil. C.—Sept. "Those who respected me, have now fallen upon me, like snow or ice, (17) as when it is consumed with heat, it is no longer known where it was: (18) thus I have been abandoned by all, lost and expelled from my house." Consider, (19) Heb. continues, in the comparison of the torrents, (15) "which are hidden by the ice and snow," and are left dry and of no service in summer, when most wanted. H. "So these friends stood by me only in the days of my prosperity. C.

VER. 19. *While.* Till the torrent subside, when the caravans from these parts of Arabia may pass on.

VER. 20. *I.* Heb. "they had hoped" to pass along. H.

VER. 21. *Come.* Heb. "are good for nothing." C. —Prot. marg. "like to them."

VER. 25. *Why.* Heb. "How strong are the words of truth!" C.—*Whereas.* Prot. "But what doth your arguing reprove?" What part of my discourse do you find erroneous? Sept. "But it seems the words of the man of truth are deceitful. Yet I do not beg from you (a word or) strength." H.

VER. 26. *Wind.* Job humbles the vanity of Eliphaz. C.—Sept. "nor shall your rebuke silence my words: for I will not admit the sound of your discourse. Nay, you rush," &c. H.

VER. 30. *Mouth.* He engages their attention. C.—Heb. "Cannot my taste discern perverse things," (Prot. H.) or, "the evil" which I endure? My complaints are not surely unfounded. C.

CHAP. VII. VER. 1. *Warfare.* Heb. "is it not determined" (H.) for some short space, as the Levites had to serve from thirty to fifty years of age (Num. iv.

3, and viii. 25): and the days of a *hireling* are also defined and short. Isa. xvi. 14. Amama.

VER. 3. *And have.* Heb. "they have appointed for me." C.—God treats me with more severity, as even the night is not a time of rest for me, and my months of service are without any present recompence. H.

VER. 4. *And again.* Heb. "and the night be completed, I toss to and fro," (H.) or "I am disturbed with dreams," (C) till day break. Vulg. insinuates that night and day are equally restless to a man in extreme pain. H.—As I find no comfort, why may I not desire to die? M.—I desire to be dissolved, as being much better, said S. Paul.

VER. 6. *Web.* Heb. "the weaver's shuttle," chap. xvi. 23, Isa. xxxviii. 12. H.—Sept. "my life is swifter than speech." Tetrapi, "than a runner." C.

VER. 7. *Wind.* What is life compared with eternity, or even with past ages? C.

VER. 8. *Eyes,* in anger, (C.) or thy mercy will come too late when I shall be no more.

VER. 9. *Hell,* or the grave. M.—He was convinced of the resurrection. But he meant that, according to the natural course, we can have no means of returning to this world after we are dead.

VER. 10. *More.* This may be explained both of the soul and of the body. Psal. cii. 18. The former resides in the body for a short time, and then seems to take no further notice of it (C.) till the resurrection.

VER. 12. *Sea.* Ungovernable and malicious.—Am I so violent as to require such barriers? Am I capacious or strong enough to bear such treatment? C.

VER. 15. *Hanging.* Prot. "strangling and death, rather than my life," or, marg. "bones." H.—Any species of death would be preferable to this misery. C.—Who would not entertain the same sentiments, if the fear of worse in the other world did not withhold him? But Job had reason to hope that his sorrows would end with his life. H.—It is thought that he was dreadfully tempted to despair. C.—Yet he resisted manfully, and overcame all attempts of the wicked one.

18 Thou visitest him early in the morning, and thou provest him suddenly.

19 How long wilt thou not spare me, nor suffer me to swallow down my spittle?

20 I have sinned: what shall I do to thee, O keeper of men? why hast thou set me opposite to thee, and am I become burdensome to myself?

21 Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall leap in the dust: and if thou seek me in the morning, I shall not be.

CHAP. VIII.

Baldad, under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.

THEN Baldad, the Suhite, answered, and said:

2 How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment, or doth the Almighty overthrow that which is just?

4 Although thy children have sinned against him, and he hath left them in the hand of their iniquity:

5 Yet if thou wilt arise early to God, and wilt beseech the Almighty:

6 If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

7 Insomuch, that if thy former things were small, thy latter things would be multiplied exceedingly.

8 For inquire of the former generation and search diligently into the memory of the fathers:

9 (For we are but of yesterday, and are ignorant* that our days upon earth are but a shadow:)

10 And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

11 Can the rush be green without moisture? or a sedge-bush grow without water?

12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

* *Infra*, xiv. 2, *Psal.* cxlii. 4.

VER. 17. *Magnify him*, or put him to such severe trials. He is not worthy of thy attention. C.—*Heb.* n. 8. H.

VER. 20. *Sinned*. I acknowledge my frailty. M.—How may I obtain redress? C.—Job's friends maintained that he was guilty. But he does not acquiesce in their conclusion, that these sufferings were precisely in punishment of some crime, though he acknowledges that he is not without his faults. H.—*Shall*. *Heb.* also, "what have I done to thee?" I have only hurt myself. C.—*Opposite*, as a butt to shoot at. H.—*Myself*. *Heb.* was formerly "to thee," till the Jews changed it, as less respectful. Cajet.—Sept. still read, "and why am I a burden to thee" (H.)? as I am under the necessity of complaining, in my own defence. C.

CHAP. VIII. VER. 1. *Suhite*, from Sue, the son of Abraham, who dwelt in the desert Araba (Gen. xxy. 2; though several suppose, without reason, (C.) that Baldad resided at Sueta, in Coelosyria. M.—He was the second in age and dignity. Pineda.

VER. 2. *How long*. He seems tired with hearing, (H.) and accuses Job of want of moderation, representing him as a hypocrite, (C.) and an obstinate defender of his own opinion, against the better judgment of Eliphaz (M.); though he was in reality only a constant asserter of truth. W.

VER. 3. *Just*. He begins with the same principle as Eliphaz, which nobody denied. But he does not reflect, that God may cause even the just to be afflicted, for their trial and improvement.

VER. 6. *Peaceable*. Justice and peace shall kiss. H.—Prosperity will attend me righteous. C.

VER. 9. *That*. *Heb.* "because our days." H.—Baldad strives, in vain, to prove what nobody contested. But he does not come to the point, and show that Job was guilty. Past histories might have informed him that the just are often persecuted, like Abel, Abraham, Jacob, and Joseph. C.—It is true, these were afterwards comforted in honour, except the first, who was slain, and better off in the other world.

VER. 12. *Herbs* for want of moisture. C.

13 Even so are the ways of all that forget God, and the hope of the hypocrite shall perish:

14 His folly shall not please him, and his trust shall be like the spider's web.

15 He shall lean upon his house, and it shall not stand: he shall prop it up, and it shall not rise:

16 He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

17 His roots shall be thick upon a heap of stones, and among the stones he shall abide.

18 If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.

19 For this is the joy of his way, that others may spring again out of the earth.

20 God will not cast away the simple, nor reach out his hand to the evil doer:

21 Until thy mouth be filled with laughter, and thy lips with rejoicing.

22 They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

CHAP. IX.

Job acknowledges God's justice: although he often afflicts the innocent.

AND Job answered, and said:

2 Indeed I know it is so, and that man cannot be justified, compared with God.

3 If he will contend with him, he cannot answer him one for a thousand.

4 He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

6 Who shaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

8 Who alone spreadeth out the heavens, and walketh upon the waves of the sea.

9 Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.

VER. 14. *Him*, the hypocrite, or God. C.—Both shall one day condemn the ill use of riches. H.

VER. 16. *Seemeth*. *Heb.* "he is green before the sun" beat upon him.—*Rising, ortu*, for *hortu*, (H.) as the *Heb.*, &c. have "garden," (M.) with some Latin editions. He had compared the wicked to a rush without moisture. But the just is like a plant in a fine garden, which is not hurt by the sun-beams. It will grow even among stones, (C.) and may be transplanted without danger, ver. 19. H.—The whole may be, however, a continuation of the former simile. The rush will presently be scorched, as if it were thrown among stones, and its place will know it no longer, ver. 18. M.

VER. 19. *Joy*. Sept. "the catastrophe of the wicked, for another shall spring," &c. H.

VER. 21. *Until*. If thou be simple, (H.) or irreproachable, (C.) God will make thee exult. H.—*Until*, &c. M. He will restore thee to thy former state of affluence. C.

CHAP. IX. VER. 2. *God*. Job answers both his friends, and with admirable humility acknowledges that in God's sight he is full of defects; but not of such a nature as to fall (C.) under the cognizance of man. *I am not conscious to myself of any thing; but . . . God is the judge.* 1 Cor. iv. 4. H.

VER. 3. *Thousand*. *Psal.* cxli. 2, "Woe even to the praise-worthy life of man, if God judge without mercy!" S. Aug. H.

VER. 4. *Resisted*. *Heb.* and Sept. "hardened himself against him."

VER. 7. *Seal*. So that they appear not. He alludes (C.) to masters confining their servants with seals, before locks were invented. *Macrob.* vii. 3.—From these noble effects of God's power Job takes occasion to humble himself. C.

VER. 8. *Heavens*, like a tent. *Psal.* ciii. 2. These nations lived under tents (C.), and beholding the magnificent one which God had spread over the heads of all, Job, in rapture, (H.) wonders that he should have created such a pavilion for his servants.

VER. 9. *Arcturus* &c. These are names of stars or constellations. In

10 Who doth things great and incomprehensible, and wonderful, of which there is no number.

11 If he come to me, I shall not see him: if he depart, I shall not understand.

12 If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

13 God, whose wrath no man can resist, and under whom they stoop that bear up the world.

14 What am I then, that I should answer him, and have words with him?

15 I, who although I should have any just thing, would not answer, but would make supplication to my judge.

16 And if he should hear me when I call, I should not believe that he had heard my voice.

17 For he shall crush me in a whirlwind, and multiply my wounds even without cause.

18 He alloweth not my spirit to rest, and he filleth me with bitterness.

19 If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

20 If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked.

21 Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

22 One thing there is that I have spoken, both the innocent and the wicked he consumeth.

23 If he scourge, let him kill at once, and not laugh at the pains of the innocent.

24 The earth is given into the hand of the wicked, he

covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter than a post: they have fled away and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to the prey.

27 If I say: I will not speak so: I change my face, and am tormented with sorrow.

28 I feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am wicked, why have I laboured in vain?

30 If I be washed, as it were, with snow-waters, and my hands shall shine ever so clean:

31 Yet thou shalt plunge me in filth, and my garments shall abhor me.

32 For I shall not answer a man that is like myself nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will speak, and will not fear him: for I cannot answer while I am in fear.

CHAP. X.

Job laments his afflictions, and begs to be delivered.

MY soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.

2 I will say to God: Do not condemn me: tell me why thou judgest me so?

VER. 23. *Innocent* Having expressed his sentiments clearly, now he mentions what he could desire under the pressure of misery. M. Seeing the danger of falling, to which he was exposed, he begged to be delivered by death. We are taught by our Saviour to pray, *Lead us not into temptation*. Matt. vi. 13. God does not laugh at our sufferings, but he acts like a surgeon, and cuts without minding our complaints. Job. "If the scourge slay suddenly, he will laugh at the trial of the innocent." Prot. H.

VER. 24. *Wicked one*, (H.) the devil, (M.) or any impious person who enjoys prosperity. He, (C.) or even God permissively, *covered the face*, (H.) by bribes, so that judges pass sentence unjustly.—*Then*. If it be not the devil, (M.) or God, C.

VER. 25. *Good*, of late. Heb. "they see no good."

VER. 26. *Carrying*. Heb. Lit. "of desire," belonging to one person, or fall of goods, which he desires to carry quickly to market. M.—Chal. agrees with us. But most interpreters vary. Pagnin retains the original, *abs* (H.), supposing the river Abi, or Avah, is meant. It certainly implies expedition; "they have hastened hither (C) the eagle to its prey." Sept. "Is there any trace of ships, or of an eagle flying in quest of food?" H.

VER. 27. *Sorrow*. I cannot entirely repress it. C.—The more I strive, (H.) the greater is my pain. M.

VER. 28. *Works*. Heb. "sorrows." I dread their increase, and fear impatience. Even in the midst of prosperity, Job offered sacrifice, lest the sins of his children should be laid to his charge.

VER. 29. *Vain*. Why have I endeavoured to repress my grief in silence? God does not forbid us to complain, but only to murmur. C.—Sept. "Since I am wicked, why did I not die?" H.—Should a wretch be even suffered to live? S. Chrys.

VER. 33. *There*. Sept. "O that an umpire (or a mediator) were between us, and one arguing and giving ear in the midst of both."

VER. 34. *Fear him*. Sept. "and I shall not fear, but speak." For I am not conscious to myself of injustice." H.—The dread of incurring God's displeasure makes no person be silent, and if I had no other reason, this fear would suffice, as I should not be master of myself under such anxiety and pain. C.

CHAP. X. VER. 1. *Life*. Job had intimated a desire to proceed any farther. C.—But perceiving that he had not convinced his friends, he continues his discourse (H.) in still stronger terms, yet so as to acknowledge the justice of God. C.—*Speech against*. Heb. "complaint upon, (H.) or respecting myself," I will deplore my misfortunes, (C.) or I will say no more about them. M.

VER. 3. *Calumniate* permissively, "y treating me in such a manner that others lay false crimes to my charge." Heb. "oppress and despise the work."—*Wicked*, who are ready enough (H.) to assert that virtue is useless, (C.) and that God maketh not human affairs. My affliction will confirm them in their false

Hebrew, Ash, Cael, and Cimah. Ch.—And *edra thamon*, (H.) the "bottom or seals of the south," which were to him invisible, being the Antarctic constellations. The ancients were acquainted only with these four, (Homer, Virg. *Æn. iii.*, &c.) which denoted the four quarters and seasons. C.—*Arcturus*, "the bear's tail," near the north pole, (H.) rises in autumn, when the year begins (C.), in Arabia. *Cael*, (H.) or *Orion*, on the west, styled by astronomers "the heart of the scorpion," rises about the autumnal equinox, and presides over winter (C.), as *Cine*, (H.) the *Hyades*, or the seven "rainy" stars, do over spring, the "peasantry" season, as *Come* denotes, (chap. xxxviii. 31,) when navigation commences. "The seals of the south" designate summer. C.—*Inner*. Prot. "the chambers." They agree with the Vulg. in the other names. Sept. "who makes the Pleiads, and Hyades, and Arcturus, and the store-rooms of the south?" H.—They are styled *inner* with respect to us, who cannot see them.

VER. 11. *Understand* as he is a spirit M., and not that God is changeable, but his works and judgments are above our conjecture, and we are always liable to change.

VER. 13. *God*. Prot. "If God will not withdraw his anger, the proud helpers do stoop under him." Sept. "For he is not turned aside by wrath;" (or *Reverent*, "God, whose anger cannot be averted," (H.) unless we repent (C): "under him the whales below heaven bend." H.

VER. 14. *What?* Heb. "Much less shall I answer him, choosing even my words with him." H.—That is the conclusion from the display of God's power. C.—No eloquence will persuade him. H.—Though not conscious of any sin, Job will not justify himself. 1 Cor. iv. W. before God. H.

VER. 16. *Vain*. So much am I beneath his notice. How unjust were the aspersions of Job's friends, who accused him of presumption and blasphemy. C.—No one ever spoke with greater humility (H.) and respect of God's absolute dominion. C.—He will attribute nothing to his own prayers, as he is still in the dark. M.

VER. 17. *Without cause*. That is, without my knowing the cause, or without any crime of mine. Ch.—To argue from my afflictions, that I am a criminal, is unjust. C.—H.

VER. 19. *Equity*. Heb. "if judgment, who will appoint me a time," (H.) or "set me before him," and undertake my defence? Who will dare to sit as judge between us?"

VER. 21. *Life*. and in this uncertainty and affliction. M.

VER. 22. *Consumeth*. Eccles. ix. 2. H.—This principle is uncontroversial. W.—I do not retract it. M.—The misery inflicted on the just is not contrary to the goodness of the Almighty. Job perfectly discovered this truth, which puzzled his enlightened friends, and most of those who lived before Christ (Isa. lxxiii. 2; Jer. xli. 1 C.), and even Job himself was not fully convinced of the motives of Providence, till God had explained them. Houghton Chap. xlii.

3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

4 Hast thou eyes of flesh: or, shalt thou see as man seeth?

5 Are thy days as the days of man, and are thy years as the times of men?

6 That thou shouldst inquire after my iniquity, and search after my sin?

7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?

8 Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

9 Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again.

10 Hast thou not milked me as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:

12 Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

13 Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

14 If I have sinned, and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?

15 And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.

16 And for pride thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.

17 Thou renewest thy witnesses against me, and multiplieth thy wrath upon me, and pains war against me.

18 Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!

19 I should have been as if I had not been, carried from the womb to the grave.

20 Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:

21 Before I go and return no more, to a land that is dark and covered with the mist of death:

22 A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth

CHAP. XI.

Sophar reproveth Job for justifying himself, and inviteth him to repentance.

THEN Sophar, the Naamathite, answered, and said.

2 Shall not he that speaketh much, hear also? or shall a man full of talk be justified?

3 Shall men hold their peace to thee only? and when thou hast mocked others, shall no man confute thee?

4 For thou hast said: My word is pure, and I am clean in thy sight.

5 And I wish that God would speak with thee, and would open his lips to thee,

6 That he might show thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.

7 Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?

8 He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?

9 The measure of him is longer than the earth, and broader than the sea.

10 If he shall overturn all things, or shall press them together, who shall contradict him?

11 For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

12 A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

13 But thou hast hardened thy heart, and hast spread thy hands to him.

14 If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

15 Then mayst thou lift up thy face without spot, and thou shalt be stedfast, and shalt not fear.

16 Thou shalt also forget misery, and remember it only as waters that are passed away.

17 And brightness like that of the noon-day, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day-star.

notion, (H.) and my friends will triumph as if their arguments were well founded. The devil will also exult. C.

VER. 5. *Days* sometimes denote judgments. 1 Cor. iv. 2. Is God liable to change, like men, or does he stand in need of time to examine them, or fear lest they should escape? C.

VER. 8. *Sudden*, like a potter's vessel? Job was reduced to misery all at once. C.—He acknowledges that God may destroy him as his creature; but that character encourages him to hope for mercy, grace, and glory. W.

VER. 10. *Milked*. Heb. "poured me out as milk, and curdled me like cheese?" H.—See Wisd. vii. 1.

VER. 13. *Rememberest*. Sept. "canst do all things." Heb. "this is with thee." H.

VER. 15. *Woe*. Thou wilt not suffer me to pass unpunished. C.—*Head*. I will adore in silence. Chap. ix. 15, 31. Ven. Bede. C.

VER. 17. *Witnesses*, afflictions (M.); "wounds." Pagnin. T.

VER. 20. *Lament*. Heb. "take comfort," (H.) or breath. C.

VER. 21. *Death*, to the grave, or to hell, (C.) if my sins deserve it. H.

VER. 22. *Horror*. At death all distinction of ranks is at an end. T.—Heb. "where the light is as darkness." Prot. "To the land of eternal darkness, where there is no sound, nor life of mortals to see." Sept. H.

CHAP. XI. VER. 1. *Naamathite*. Sept. "the Minean," in Arabia Felix, or rather of the *Meonim*, not far from the Themanites. Judg. x. 11.

VER. 2. *Much*. The speeches of Job seemed tedious to him, because he was not of his opinion. M.

VER. 3. *Men*. Heb. "shall thy lies make men keep silence?" Sept. "Blessed be the short-lived son of a woman. Speak not much, for there is no one to give sentence against thee." H.

VER. 4. *Sight*. Job had just said the reverse. Chap. ix. 2. S. Chrys.

VER. 6. *Law*. Heb. *Thussie*, (H.) "the essence" of any thing. Hence it is explained, "law, strength, comfort," &c. We might translate, "and that the reality of thy crimes deserved double punishment," &c. The obligations of the natural, and also of the written law of Moses, with which Job was (C.) perhaps (H.) acquainted, (chap. xii. 22,) are very numerous and difficult. C.—Sept. "for it is double of what has come against thee, and then thou wouldst know that thy sins are justly requited." Prot. "that they are double to that which is: Know, therefore, that God exacteth of thee less than thine iniquity deserveth." 1 Esd. ix. 13. H.

VER. 11. *It?* to inflict punishment. Sept. "he will not overlook." H.

VER. 12. *Is*. Heb. "is he heart? or wise, (C.) he who is born like a," &c. Shall he assert his independence, or pretend to be wise? H.—The Hebrews place wisdom in the heart, as we do courage. Chap. xii. 3; Prov. ii. 3, &c. C.

VER. 13. *But*. Heb. "If thou direct thy heart, &c. Thou mayst lift up thy face" (ver. 15. H.) without fear. 2 Kings ii. 22. C.

VER. 15. *Without*. Sept. "as clean water, thou shalt put away corruption, and shalt not fear."

VER. 17. *Brightness*. Sept. "But thy prayer, like the day-star, and life, shall arise to thee from the south, or as at noon-day." Heb. "Thy age (H.) shall appear clearer than the noon-day, and darkness like the morning." Prosperity shall succeed, (C.) when thou shalt think all lost. M.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 'Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

20 'But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

CHAP. XII.

Job's reply to Sophar. He extols God's power and wisdom.

THEN Job answered, and said:

2 Are you then men alone, and shall wisdom die with you?

3 'I also have a heart as well as you: for who is ignorant of these things which you know?

4 'He that is mocked by his friend as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

5 The lamp despised in the thoughts of the rich, is ready for the time appointed.

6 'The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands.

7 But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

8 Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

9 Who is ignorant that the hand of the Lord hath made all these things?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 'Doth not the ear discern words, and the palate of him that eateth, the taste?

12 In the ancient is wisdom, and in length of days prudence.

13 With him is wisdom and strength, he hath counsel and understanding.

14 'If he pull down, there is no man that can build up: if he shut up a man, there is none that can open.

15 If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

^a Lev. xxvi. 6.—^b Lev. xxvi. 16.—^c Infra, xx. 2.—^d Prov. xiv. 2.

VER. 18. *Secure*, dying full of hope. Chal. Heb. "thou shalt dig," (for water, which was there a great treasure. Gen. xxi. 25, and xxvi. 15,) or to fasten down thy tent. (C.) "and rest secure." H.

VER. 20. *Soul*, because hope deferred causeth pain to the soul. Prov. xiii. 12. M.—Heb. "their hope shall be the sorrow, or the breathing out of the soul." C.—Prot. "the giving up of the ghost." Margin, "a puff of breath." Chap. xviii. 14. H.

CHAP. XII. VER. 2. *You*. Heb. "Truly you are the people, and wisdom will die with you!" This irony is very sharp. C.—"Are ye alone men? or shall?" &c. Sept., Syr.

VER. 4. *Mocked*. He retaliates on Sophar, (chap. xi. 3. H.) who had very seriously exhorted Job to call on God, as if he had been ignorant of this duty. C.

VER. 5. *The lamp*. Such is the just man, who under affliction is (H.) exposed to the ridicule of men who live at their ease.—*For*. Heb. "to fall." C.—Sept. "It was appointed for me to fall under others at the time fixed."

VER. 6. *Abound*. Heb. "are at peace." C.—The prosperity of the wicked is therefore no proof that they are pleasing to him. H.—All nature testifies that God exercises a sovereign dominion over his works. He may therefore cause the just to suffer, though they be guiltless. This is one of Job's grand maxims. C.

VER. 12. *Ancient*. He rather chides the youth of Sophar for offering to give him lessons.

VER. 17. *To a*. Heb. "to be despoiled" of their wisdom and riches. C.—Sept. "into captivity." H.

VER. 18. *Looseth*. Sept. "setteth kings upon the throne," &c.—*Belt*. This was usually very magnificent, and a military ornament. Job intimates that God deprives kings of their authority at pleasure. Heb. may also signify that he looseth the bond or prisoner of kings, and reduces themselves to slavery. C.

16 With him is strength and wisdom: he knoweth both the deceiver and him that is deceived.

17 He bringeth counsellors to a foolish end, and judges to insensibility.

18 He looseth the belt of kings, and girdeth their loins with a cord.

19 He leadeth away priests without glory, and overthroweth nobles.

20 He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

21 He poureth contempt upon princes, and relieveth them that were oppressed.

22 He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

23 He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

24 He changeth the heart of the princes of the people of the earth, and deceiveth them, so that they walk in vain where there is no way.

25 They shall grope as in the dark, and not in the light and he shall make them stagger like men that are drunk.

CHAP. XIII.

Job persists in maintaining his innocence: and reproves his friends.

BEHOLD my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2 According to your knowledge, I also know: neither am I inferior to you.

3 But yet I will speak to the Almighty, and I desire to reason with God:

4 Having first shown that you are forgers of lies, and maintainers of perverse opinions.

5 And I wish you would hold your peace, that you might be thought to be wise men.

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you should speak deceitfully for him?

8 Do you accept his person, and do you endeavour to judge for God?

9 Or shall it please him, from whom nothing can be

^a Psal. xliii. 11, and xlviii. 7.—^b Infra, xxxiv. 3.—^c Isa. xxii. 22; Apoc. iii. 7.

VER. 19. *Without*. Heb. "despoiled." Sept. "captives."

VER. 20. *Speakers*. Permitting them to speak deceitfully, (C.) or causing their oracles to be contemned. H.—Heb. "he withdraws speech from men of confidence." C.—*Namim*, (H.) ambassadors or prime ministers. Num. xii. 7.

VER. 21. *Relieveth*. Heb. "ungirdeth (disarms) the strong." C.—Sept. "but the lowly (humble) he has healed."

VER. 22. *Of death*. *Tsolmuth* (H.) may perhaps simply denote darkness. C.—God bringeth to light the most hidden things. H.

VER. 23. *Multiplieth*. Heb., Sept., and Syr. "deceiveth," (C.) suffering them to confide too much in their strength, so that they fall an easy prey. H.

VER. 24. *Changeth*. Heb. "taketh away the heart," or prudence "of princes." Hence they follow the most absurd counsels. Isa. xix. 19. C.

CHAP. XIII. VER. 3. *Reason*. Heb. "to dispute with, or before God," concerning the matter which we have in hand. He appeals to God, as to the judge of all.

VER. 4. *Having*. Heb. "But ye are sewers of lies." C.—Sept. "unskilful surgeons, (who, instead of sewing up a wound, increase it,) and all of you doctors of evil;" vain empirics.

VER. 5. *Men*. Prov. xvii. 28. If you had been silent, you might still have had the reputation of wisdom. C.

VER. 6. *Judgment*. Heb. "pleading" before our common judges. H.

VER. 8. *Accept*. Heb. "will you not be seized with fear?" C.—Sept. "Are you sent to be judges?" &c., or, do you suppose that you please him by asserting that he punishes me for my sins? H.

VER. 9. *Or*. Heb. "Is it good that he should examine you, would you escape?" C.

concealed? or shall he be deceived as a man, with your deceitful dealings?

10 He shall reprove you, because in secret you accept his person.

11 As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

12 Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13 Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

14 Why do I tear my flesh with my teeth, and carry my soul in my hands?

15 Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

16 And he shall be my saviour: for no hypocrite shall come before his presence.

17 Hear ye my speech, and receive with your ears hidden truths.

18 If I shall be judged, I know that I shall be found just.

19 Who is he that will plead against me? let him come: why am I consumed, holding my peace?

20 Two things only do not to me, and then from thy face I shall not be hid.

21 Withdraw thy hand far from me, and let not thy dread terrify me.

22 Call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How many are my iniquities and sins? make me know my crimes and offences.

24 Why hidest thou thy face, and thinkest me thy enemy?

25 Against a leaf, that is carried away with the wind, thou showest thy power, and thou pursuest a dry straw.

26 For thou writest bitter things against me, and wilt consume me for the sins of my youth.

^a Supra, -III. 9; Psal. cxliii. 4.

VER. 10. *His*. Heb. "persons." Because you see me afflicted, you infer that I am guilty; and think this mode of judging most honourable to God, whom you wish thus to please. H.—But he stands not in need of lies (C.); and something further is still to be proved. H.

VER. 12. *Necks*. Sept. "body." Heb. also, (H.) "heights," (C.) or "fortifications." Grotius.

VER. 13. *Whatsoever*. Heb. "come what will." Sept. "that my anger may cease." H.

VER. 14. *Why*, you seem to ask, *do I* thus eagerly desire to die, (H.) as if I were tearing my own flesh, and exposing my soul to danger, (W.) like a madman? T.—Is it not better for me to address myself to God, that he would hasten my departure, than thus to tear my flesh with my teeth? C.

VER. 15. *In him*. Heb. *lu* is read, though *la*, "not," is written in the Heb. text. H.—Prot., &c., follow the sense of the Vulg., and Junius comes to the same, as he reads *la* with an interrogation: "Should I not hope in him?" —Sept. "If the powerful (or Lord) lay [not] hands on me, since it is commenced? No: but I shall speak and arraign [you] before him," &c. The words *not* and *you* are thus placed in Grabe's edition. H.—*Ways*. I do not pretend that I am quite blameless. C.—Prot. "I will maintain (marg. prove, or argue) mine own ways before him." H.—I will hope, like Abraham, even against hope, to show that I am not actuated by despair: yet I will continue to declare my innocence. Ver. 16. T.

VER. 17. *Truths*. Lit. "riddles" to you. Heb. *añuth*, (H.) means "instruction," &c. C.

VER. 19. *Peace*. It will be some consolation to explain my reasons. If I am fairly overcome, I shall die with more content. C.

VER. 20. *Only*. He makes the same petition to God as chap. ix. 34, and cxliii. 7. H.

VER. 23. *Offences*, which might be hidden to Job himself. W.—He speaks to God with the freedom which he had requested, desiring to know if he were really guilty, (C.) that he might give glory to him, (H.) by an humble confession.

VER. 26. *Bitter*. The judge wrote down the sentence; which he read, or gave to his officer. C.—*Youth* for which I thought I had satisfied. H.

27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

28 Who am to be consumed as rottenness, and as a garment that is moth-eaten.

CHAP. XIV.

Job declares the shortness of man's days: and professes his belief of a resurrection.

MAN born of a woman, living for a short time, is filled with many miseries.

2 "Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

3 And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

4 "Who can make him clean that is conceived of unclean seed? is it not thou who only art?

5 The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

6 Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.

7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

8 If its root be old in the earth, and its stock be dead in the dust:

9 At the scent of water it shall spring, and bring forth leaves, as when it was first planted.

10 But man when he shall be dead, and stripped and consumed, I pray you where is he?

11 As if the waters should depart out of the sea, and an emptied river should be dried up:

12 So man, when he is fallen asleep, shall not rise again: till the heavens be broken, he shall not awake, nor rise up out of his sleep.

^b Psal. l. 4.

VER. 27. *Stocks*, in which the person's legs were sometimes stretched to the sixth hole (C.); at other times the neck was confined. M.—Some translate the Heb. "in the mud," which agrees with the other part of the verse.—*Steps*. Heb. and Sept. "roots," or "ancles," which retained the prints made by the stocks.

CHAP. XIV. VER. 1. *Man*. He exposes to God the common miseries of mankind. C.

VER. 3. *With thee*. He seems beneath God's attention (Arist. Met. viii. 9. Cicero, Nat. II.): but as the knowledge and other attributes of the Deity are infinite, he must necessarily attend to the whole creation. The moral actions of men being also infinite in their object, tending to God, or contradicting his ordinances, they are not beneath the consideration of an infinite Being. C.

VER. 4. *Seed*, is not expressed in Heb. "unclean." It may refer to Adam. T.—*Only art*. Essence itself. Carthus.—"The justification of the sinner is a greater miracle than the creation of the world." S. Aug. ibid.—The birth of Jesus Christ was free from stain (Luke i. 35); as was also the conception of his virgin Mother, by the power of God (M.); and his grace, as it is piously believed. H.—He alone can purify man. C.—Heb. "who can produce what is clean out of the unclean? Not one." Or Chal. "Is there not one?" Sept. "For who shall be pure from corruption? Not so much as one: (5) though his life be only of one day upon earth." The more ancient Fathers have generally quoted the text in this manner, to prove original sin (H. S. Cyp., Tert., S. Leo Mag. in Nat. l., &c. T.); and Bellarmine almost does the same, (Grat. iv. 4,) observing that the Sept. have taken in three words from the following verse: "though his days are few." Yet there are some words which are not in Heb., though the doctrine here maintained be indubitable. Amama.—Job was fully convinced of it, and adduced it as a plea for mercy. It also tends to keep us in the most profound humility and watchfulness, to resist the motions of concupiscence. C.

VER. 10. *Is he?* Will he naturally come to life again?

VER. 11. *Sea*. There would be no supply of rain for the fountains. Eccles. 7. All would continue dry: so when the blood is once gone, life is at an end. See 2 Kings xiv. 14. C.—The water cannot go back. M.

VER. 12. *Till*. At that time the general resurrection will take place. Vat. Scultet.

13 Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

14 Shall man that is dead, thinkest thou, live again? all the days, in which I am now in warfare, I expect until my change come.

15 Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

16 "Thou indeed hast numbered my steps, but spare my sins.

17 Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

18 A mountain falling cometh to nought, and a rock is removed out of its place.

19 Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

20 Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

21 Whether his children come to honour or dishonour, he shall not understand.

22 But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

CHAP. XV.

Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.

AND Eliphaz, the Themanite, answered, and said:

2 Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?

3 Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not good for thee.

4 As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

5 For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

6 Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

* *Infra*, xxxi. 4, and xxxiv. 21; *Prov.* v. 21.

VER. 13. *That thou mayst protect me in hell.* That is, in the state of the dead; and in the place where the souls are kept waiting for their Redeemer (Ch.); and in the grave, where the body awaits the resurrection. H.—These words are repeated in the office for the dead, in the name of the souls in purgatory. Carthus. a. 34.—They are adduced in proof of limbo. But *seal* denotes also "the grave." Amama.—What then? The soul is not confined there. It must consequently be explained of the lower receptacle for souls, as well as of the grave. H.

VER. 14. *Dead.* Shall one in a condition nearly as bad, like myself, be restored to health? Yes, I entertain this hope. C.—*Thinkest thou*, is not in Heb. or Sept. The latter speaks (H.) clearly of the resurrection. C.

VER. 17. *Cured.* Heb. "sewed up." This method and sealing was in use to keep things of value, before locks were invented. C.

VER. 19. *Man.* Heb. and Sept. "the hope of man." H.—He must not expect to be more privileged than all other things, which time consumes. C.—Job again deplures human misery. M.

VER. 21. *Or dishonour.* He cannot naturally be informed. M.—God may, however, reveal to souls departed, what may increase their accidental happiness or misery. H.—Hence the Church prays to the saints. Job is speaking chiefly of the body in the grave, and of what appears exteriorly. During life man cannot foresee the state of his children; nor in the other world, would their condition render him happy or otherwise. C. Mercer.—Sept. "If his sons be many, . . . or . . . few, he knows not." H.

CHAP. XV. VER. 2. *Heat.* Heb. "east wind," (M.) or give vent to passion. H.—Eliphaz now rebukes Job without any reserve. C.—He was perhaps displeased at the comparison used by the latter. Chap. xiii. 4.

VER. 3. *Equal.* God, who is far above thee. Heb. "Will he (the wise) argue with useless words, or with speeches which are nothing to the purpose?" C.

VER. 4. *God.* Another, after thy example, will assert his own innocence under affliction, and will not fear, nor have recourse to God by humble prayer. Behold the dangerous consequences of thy principle. C.

7 Art thou the first man that was born, or wast thou made before the hills?

8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

9 What knowest thou that we are ignorant of? what dost thou understand that we know not?

10 "There are with us also aged and ancient men, much elder than thy fathers.

11 Is it a great matter that God should comfort thee? but thy wicked words hinder this.

12 Why doth thy heart elevate thee? and why dost thou stare with thy eyes, as if they were thinking great things?

13 Why doth thy spirit swell against God, to utter such words out of thy mouth?

14 What is man that he should be without spot, and he that is born of a woman that he should appear just?

15 "Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?

17 I will show thee, hear me: and I will tell thee what I have seen.

18 Wise men confess and hide not their fathers.

19 To whom alone the earth was given, and no stranger hath passed among them.

20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

21 The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.

23 When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

24 Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

25 For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

b *Ecclesi.* xviii. 8.—c *Supra*, iv. 16.

VER. 5. *Blasphemers.* Heb. "of the crafty," which is sometimes taken in a good sense. Sept. "thou hast not distinguished the speeches of the princes." Thou hast not shown respect to our admonitions, (C.) or understood our meaning. H.

VER. 7. *First.* Is thy experience so great, (M.) or art thou the most excellent of men? To hear thee we are but novices. Chap. xiii. 5. C.

VER. 8. *His.* Heb. "dost thou restrain wisdom to thyself?" Sept. "or has wisdom come to thee?" H.

VER. 10. *Fathers.* Heb. and Sept. "father." H.—Eliphaz always speaks first, and hints that he was as old, perhaps older, than Job; who had rather found fault with the youth of Sophar. Chap. xii. 12. He also boasts that they, or their country, furnished masters of greater wisdom and experience than even Job's father. C.

VER. 11. *Thee.* This would not be difficult, (T.) if thy presumption did not prove an obstacle. Thou makest small account of those comforts, or of our advice, trusting in thy own justice. C.—Sept. "Thou hast been chastised little, considering thy sins. Thou hast spoken with excessive insolence."

VER. 12. *Why.* Sept. "What has thy heart dared, or what have thine eyes brought thee?" Heb. "what do thy eyes wink at?" (H.) through pride and disdain. Psal. xxxiv. 19; *Prov.* vi. 13. C.

VER. 15. *Unchangeable,* of his own nature, and during this life. C.—Heb. and Sept. "is not trusted by him," till they have been tried.

VER. 18. *Wise.* *Prot.* "which wise men have told from their fathers, and have not hid it." Chap. viii. 8. The authority of tradition was then very great; and why should it now be despised? H.

VER. 20. *Proud; uncertain.* Heb. "in pain." H.—Sept. "numbered," or few. Gen. xxxiv. 30. These are the maxims which Eliphaz had received in a vision, or from the ancients, ver. 17. *Juv.* x. 113; *1b.* xiii.; *Hor.* iii. Ode i.—These miseries are incident to the wicked, but are improperly addressed to Job. W.